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Floody, Robert John, b.
1859.

Scientific basis of Sabbath
and Sunday

SCIENTIFIC BASIS OF SABBATH AND SUNDAY

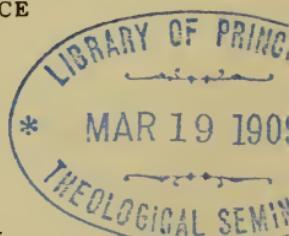
A NEW INVESTIGATION AFTER THE MANNER
AND METHODS OF MODERN SCIENCE,
REVEALING THE TRUE ORIGIN
AND EVOLUTION OF
THE JEWISH SABBATH
AND THE LORD'S DAY

FOR THE PURPOSE OF ASCERTAINING THEIR REAL
SIGNIFICANCE AND PROPER OBSERVANCE

BY THE ✓
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With Introduction by
G. STANLEY HALL, LL.D., Pres. Clark University
SECOND AND REVISED EDITION



BOSTON
HERBERT B. TURNER & CO.
1906

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DEDICATED
To My Wife.

INTRODUCTION.

ONE of the most characteristic tendencies of religious thought in our age is to regard the great facts, institutions, and records of the church from a psychological point of view. The subject of conversion has already been thus treated in a way which is not only sympathetic, but confirmatory, so that it is now regarded not only as a divine, but also, in a sense, a natural process in every soul that achieves complete spiritual maturity. It has become a scientific without becoming in any less degree a religious theme. Many other cardinal topics are now beginning to be treated in the same way. Among these are faith, miracles, the unique experiences of great leaders from Paul and Augustine down to Bunyan and Fox: miracles, especially those of healing diseases of nervous origin or complications; worship, the methods of mission work, the ideas of sacrifice and renunciation generally; and anthropology has cast a great new light upon many problems involved in the New and particularly in the Old Testament.

It is in this spirit and method that the Sabbath is here studied, and so far as I know for the first time by an English writer. There is a sense in which it is a psychological institution which modern hygiene of the soul and body would have to invent if religion had not already provided it. Its history goes back to the most venerable conceptions of astronomical processes and it has had many interpretations within Christianity, and there were many prelusions of it before. It has some connection with ancient moon worship, with the metaphysics of the number seven, and its right observance has always been one of the touchstones of the individual and social conscience. Our problem is to so define it and so regulate its observations that it shall be made ever more and more tributary to the development of the very highest things of the soul.

The author's treatment of the subject is both scholarly and practical. I have read it through with delight and think it a hopeful sign that another edition is called for and that it is to be a revised one.

G. STANLEY HALL.

CLARK UNIVERSITY, *July 30, 1906.*

PREFACE.

THIS work had its origin in an article entitled "The Seventh Day of Heathens, Hebrews, and Christians," prepared for the New Testament History Seminar of Boston University School of Theology in the fall and winter of 1895-6. The demands made upon the writer for the publication of his views, by many who had heard or read the manuscript, led to a further development of the essay until it finally reached its present form. The book is mainly designed for the busy man in the shop, office, or study, who has neither the time nor the disposition to enter upon an exhaustive study of the subject, so that he may know the fundamental conception and nature of the Seventh Day and the duties encumbent upon him for its faithful observance.

It will not be denied that the times call loudly for light on the Sunday question. The subject is, with the vast majority, evidently a perplexing one. One claims that the true Sabbath is on Saturday;

another says it falls on Sunday, and still a third says the Lord's Day is not a Sabbath at all. At the same time scarcely any two agree as to what is proper and what is improper on that day. Clergymen have positively declined to preach on the theme, simply because of the lack of reliable data upon which to establish theories that will stand the test of truth. No trustworthy criterion of the right and wrong uses of Sunday has been presented, and consequently our battle with Sunday desecration has been a gradual retreat. A good case in point is that of a certain New England city. A few years ago an effort was made to open the Public Library on Sunday, but the Christian Church, generally speaking, opposed it strongly. Finally the authorities of the Library won the battle and its doors were thrown open to the public. Now almost every one concedes the propriety of the action. Next a proposition looking towards the Sunday opening of the Art Museum encountered a similar opposition, and again the judgment of many influential citizens prevailed and the Museum was opened to visitors on the Lord's Day. Later on the city authorities proposed to furnish music in the public park to the people who gathered there on Sunday afternoons during the summer months. This also was the

signal for battle, and many well intentioned people opposed and denounced the project, but the opposition was overcome, and now the sweet strains of music cheer and inspire ten thousand weary toilers who for a whole week have been shut up to the tasks of home and shop.

The opposition of the Church to these movements was found to be a mistaken opposition, due to the lack of a scientific standard by which to determine the rightness or wrongness of Sunday conduct. Thus on account of ignorance concerning the purpose, nature, and duties of the day, the Church has been defeated in its effort to protect the day of the Lord, and has lost much of its influence on the community in this respect. As a result Sunday desecration has made such inroads that in many places little or no regard is shown for the sacred day for the followers of Christ.

Books and pamphlets have been published on the subject, but almost invariably they have been written from the standpoint of some sect or creed rather than from the standpoint of unprejudiced study. Imperfect and erroneous views have been the natural result. All investigations must, in these days, be conducted on scientific principles. In the field of science there is neither Catholic nor Protestant astronomy, but simply scientific astron-

omy which is based on clearly proven truths. In religious matters the same principles should prevail, and nothing but verified facts and well established truths should be allowed to enter into the determination of conclusions.

The aim of the author has been simply to arrive at the truth. All preconceived opinions have, as much as possible, been laid aside, and facts have been sought after with the determination to follow where the truth led. The scientific method is the only one that will give satisfactory and permanent results and afford a sure footing on the foundation of the truth. This method (1) carefully ascertains the facts in a given realm of investigation and the order of their succession, (2) finds out the causes and the laws according to which they operate, (3) connects and correlates these facts, causes, and laws, with other facts, causes, and laws, thus showing their place in the great system of truth. A broader conception of this method of study would include (1) observation, (2) generalization, (3) inference, (4) verification.

It will be noticed that all Biblical quotations are taken from the Revised Version, as that not only embodies a riper scholarship, but also a more perfect conformity to the ideas expressed by the authors in the original tongues.

Should the reader's opinion differ, at first, from those contained in this work, all that is desired is a further investigation and a more thorough search for the truth. If new light or truth contrary to the thoughts expressed in these pages should result, it will be welcomed by no one more gladly than by the author of this book, simply because it is the truth. We are building up the great temple of truth, which temple is of God.

R. J. FLOODY.

BOSTON, MASS., *September, 1901.*

PREFACE TO THE SECOND EDITION.

The present edition has been thoroughly revised and enlarged with an introduction by Dr. G. Stanley Hall, President of Clark University. A new chapter entitled, "Sunday and the Child," has been added, besides considerable matter elsewhere. The errors have been corrected and some modifying words inserted.

The thoughts contained in the pages of this book differ in many respects from the popular conceptions of the Rest Day, but the criticisms of modern scholars and the contributions of new light have suggested no important change in the ideas presented in the work.

I wish to take this opportunity to express my gratitude to many friends for their valuable assistance, especially Prof. C. W. Rishell, Assistant Dean of the School of Theology, Boston University, whose comprehensive knowledge on religious institutions has given me many helpful hints.

R. J. FLOODY.

Worcester, Mass., July 30, 1906.

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PART I.

THE SEVENTH DAY OF THE HEATHENS.

CHAPTER I.

TRACES OF SABBATIC OBSERVANCE AMONG PAGAN PEOPLES.

A CAREFUL study of the religious life of primitive peoples reveals the remarkable fact of the widespread observance of a weekly holy day. Nations widely separated by space and time have been the fortunate custodians of this institution. Races standing high in civilization, as well as those low in the stage of human progress, are alike sharers in the benefits of this sacred day. No continent, whether it be in ancient or modern times, has been without a nation or tribe having a weekly rest in honor of gods or God. As more light is obtained regarding the early habits of the various divisions of mankind, the more widely prevalent is found the sacred Seventh Day.

Recent discoveries in Oriental lands have greatly added to the treasures of knowledge on this interesting subject, and have brought from beneath the dust of time long-forgotten cities, with evidences of their customs, habits and reli-

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gious conceptions. The most important of these is the great find in 1869 on the site of Nineveh, in which were exhumed thirty thousand tablets, collected and deposited there seven centuries before Christ by Assur-bani-pal. The cuneiform, or wedge-shaped inscriptions, on the tablets in this wonderful library, bear witness of the existence of a Sabbath handed down from still earlier times. In relation to this discovery, Professor Sayce says: "The chief interest attaching to it is due to the fact that it bears evidence to the existence of a seventh-day Sabbath, on which certain works were forbidden to be done, among the Babylonians and the Assyrians."¹ Also "The seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month were days of rest."² The following is the full text of the first Sabbath in the Elul calendar: "The 7th day is a fast day, (dedicated) to Merodach and Zarpanit. A lucky day. A day of rest (Sabbath). The shepherd of mighty nations must not eat flesh cooked at the fire (or) in the smoke. His clothes he must not change. White garments he must not put on. He must not offer sacrifice. The king must not drive a chariot. He must not

¹ Records of the Past, Vol. vii. p. 157.

² Ibid, Vol. i. p. 164.

issue royal decrees. In a secret place the augur must not mutter. Medicine for the sickness of his body he must not apply. For making a curse it is not fit. During the night the king makes his free-will offering before Merodach and Istar. He offers sacrifice. The lifting up of his hand finds favor with the god.”¹ The wording of the other Sabbaths in this intercalary month is the same as the above with the exception of the gods mentioned. It appears singular that a Sabbath should fall on the nineteenth day of the month, but this is accounted for by Boscowen, who states that it is the seventh week from the beginning of the preceding month, making a Sabbatic week.²

Among the “Creation Records” on the fifth tablet, as translated by Talbot, a distinguished Assyriologist, is the text:

“On the seventh day he appointed a holy day,
And to cease from all business he commanded.”³

Not only had the people of Babylonia a Seventh Day rest, but there are evidences of a Sabbatic week, a Sabbatic month, and a Sabbatic year.⁴

¹ Hibbard Lectures by Sayce, p. 71.

² Bible and Monuments, p. 68.

³ Records of the Past, Vol. ix., p. 118.

⁴ Bible and Monuments, p. 69.

From the many Accadian words, expressions, and technical terms employed in the inscriptions of the Nineveh Library, scholars have definitely declared that these writings are of Accadian origin, and that the science and theology of the Accadians were borrowed by the Babylonians and from them in turn by the Assyrians. This historic people in the valley of the Accad ceased to exist as a nation about b. c. 2000, and the Sabbath must have been instituted long before this date.

If we take Ragozin as an authority, the Sabbath was observed in the reign of Sargon, who ruled in the year b. c. 3800.¹ Keary, in his "Dawn of History," has well said: "Before commerce, or writing, or law, had advanced beyond their earliest beginnings, religious rites and funeral rites had no doubt been established in every tribe, and man's thoughts about God and his relationship to his creatures had found some verbal expressions, some sort of creed, in which they could be handed down from father to son and form a new tie to bind men together."² We are told by Petrie, who is one of the most active investigators in Biblical Archaeology, that Babylonia was in

¹ Story of Chaldea, pp. 213, 256.

² Dawn of History, p. 109.

a high state of civilization as early as the year B. C. 6000.¹ Professor Hilprecht, Assyriologist and director of the Babylonian Expedition of the Pennsylvania University, has given out this statement: "There is now abundant written evidence that the Babylonian people existed, and were civilized enough to be able to write, at least 7000 years before Christ."² He has even gone farther, and stated that in his judgment the written records of Babylonia probably went back as far as 8000 before the Christian Era.³ Judging from the fact that religious rites and sacred days preceded literature, commerce, and law, we conclude that the holy day must have been in existence at least 7000 years before Christ, or nearly 9000 years from the present time. Thus we have a primitive Sabbath in Babylonia, closely analogous in its injunctions to the Sabbath of the Hebrews and Rabbinical Jews, many centuries before the advent of Moses.

The next country laying claims to great antiquity is that which lies in the Valley of the Nile. This land of the Pyramids adds significant testimony regarding the weekly religious day. From the Egyptian "Records of the Past" information

¹ Biblia, Vol. viii., p. 328. ² Ibid, Vol. ix., p. 184.

³ Ibid, Vol. ix., p. 227.

is conveyed to us concerning this Seventh Day. In it the following passage occurs :

“ O Ra adored in Aptu (Thebes) :

High crowned in the house of the obelisk (Heliopolis) :

King (Ani) Lord of the New Moon Festival :

To whom the sixth and seventh days are sacred.”¹

Mr. Goodwin, the able translator, says : “ The above quotation was discovered in a hieratic papyrus belonging to the nineteenth dynasty, and seems to be the contents of an earlier copy.” Thus, in the fourteenth century, B.C., in the valley of the Nile, there was a Seventh Day Sabbath handed down from earlier times. The Egyptians regarded it as a lucky day, but unlucky if any work was performed ; so the priests insisted on its observance. Later on, it was called “ Saturn’s Unlucky Day.”

With reference to China, the next in point of age and the most remote of the empires of the East from the cradle of the race, we are not left in doubt concerning the prevalence of a weekly rest-day. The great age of the empire, the wonderful tenacity with which it holds to old customs, and its almost complete exemption from foreign influence, render the testimony of this people of

¹ *Records of the Past*, Vol. ii., p. 132, old series.

great significance as to the independent origin of the day.

In the funereal customs, the Chinese Seventh Day seems to have a holy character; and special exercises of devotion, with sacrifices to the departed spirit are conscientiously offered, which do not occur on any other day. In the Imperial Almanac, published by the Emperor, the heavens were divided into twenty-eight constellations, or houses of the moon as they were called, and these were subdivided into four groups, containing seven days in each group. The central day was marked with a peculiar character, meaning "closed," and has been there from time immemorial. The days occupying the centers of the groups were called Heu, Maou, Sing, Fang, and were marked as days of rest. These days occurred every seventh lunar day. Some of these constellations were mentioned by Lao, twenty-four centuries before the Christian Era. The twenty-eight constellations were first established by Yao, b. c. 2317.¹

In the book of the "Diagrams," in the age of Fuh-he, who commenced to reign about b. c. 2857, the expression, "Seven days complete a circle" is found. From the contents of this book, we learn that the Seventh Day was a lucky day

¹ Encyclopaedia Britannica, Vol. ii., art. astronomy.

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for the meeting of friends, when “benefits were to be obtained in all directions.” The king ordered on that day, that “the gates of the great road should be shut and traders not permitted to pass, nor princes to go to examine the states.”¹ In the annals of Suhusius, the Emperor is represented as offering a sacrifice to the Supreme Deity every Seventh Day.²

India also possessed this sacred institution. In an article on Hindoo Festivals, published in the Journal of the Royal Asiatic Society, this expression occurs: “Every seventh lunar day is considered sacred.” The Phœnicians, according to Porphyry, consecrated the Seventh Day as holy. The Seventh Day was observed by the Greeks. Homer says that “On the seventh day came the sacred day.” The Elegies of Solon intensely deify the Seventh Day. Josephus says: “No city of the Greeks or Barbarians can be found which does not acknowledge the seventh day rest from labor.” The Greeks and the Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil action and warlike affairs, but suited for contemplation, and a day, therefore, on which divine patronage was to be

¹ Cath. Presbyterian, Vol. v., p. 200.

² The Sabbath and Its Defence, p. 19.

implored against dangers and misfortunes.¹ Before Mohammed's time, the Saracens kept their Sabbath on Friday and from them he and his followers adopted the custom. The pagan Slavonians observed a weekly festival. Professor Hadley informs us that the Persian religion abounds in sevens. It also had a holy day.²

All the leading nations of antiquity observed the custom of keeping a sacred day, and this fact is not only characteristic of the great nations, but it may be seen among many tribes scattered throughout the habitable world. A few may be mentioned.

Tribes on the west coast of Africa, in the territory of Guinea, had a weekly day devoted to religious services. The Sofalese on the east coast of Africa claim to have a Seventh Day of rest. In Pegu, a province of the Ganges, the natives had a weekly day on which they assembled to receive instruction from the priests, who were called Tallopoise. A similar custom seems to have been observed in the provinces of Siam and Laos, whose priests bear the same name as those in Pegu.

The New World, though completely separated

¹ The Sabbath, by Gilfillan, p. 363.

² Hadley's Essays, p. 329.

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from the East, can produce evidence of a Seventh Day rest similar to that of their Oriental neighbors. The Peruvians were the possessors of the month, the week, and the Sabbath, long before they came in contact with the nations of Europe.

Philo, speaking with reference to the Sabbath, says: "That day is a festival not of one city or one country, but of all the earth."

These evidences show conclusively that nations and tribes scattered over the world have observed the hebdomadal rest at a very early age in the history of the race. Many more cases could be mentioned, but these sufficiently illustrate its universal scope.

CHAPTER II.

THE ORIGIN OF THE WEEK AND HOLY DAY AMONG PRIMITIVE PEOPLES.

The prevalence of the weekly rest-day among ancient peoples having been noted, the question now is, How did these nations have such unanimity regarding this religious custom? Formerly the origin of the Seventh Day was supposed to reach away beyond the range of historic vision into the dim and dateless past, but the spade and pick, together with other agencies, have in these modern days dispelled the darkness, rolled back the scroll of time, and revealed to us the circumstances of its beginning. It has been said, with truth, that "The origin of the Sabbath must be sought within a circle that used the week as a divisor of time."¹ The origin of the Sabbath is identical with the origin of the week; that is to say, what originated the week was also the causal agent of the Sabbath.

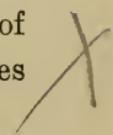
¹ Encyclopaedia Britannica, Vol. xxi., p. 125.

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It is a known fact that all divisions of time were primarily made by the movements of heavenly bodies. We must, then, look for its source in some phenomena of nature, common to all, and of such an attractive character as to call forth marked attention. Some suppose that it was due to the seven planets. It is true the days of the week were named after the planets as then known by Chaldea, but this is comparatively a recent idea. Formerly the months, the weeks, and days of the week, were indicated by numbers. Some time afterwards the names of the seven planets or planetary gods were applied to the seven days of the week. The Chaldean order of planets — Saturn, Sun, Moon, Mars, Mercury, Jupiter and Venus — was introduced into Egypt about A.D. 150, but Egypt had a week and a sacred day many centuries before this. Egypt enjoyed this boon but a short time before it was carried to Rome. Grecian writers speak of a seventh rest day as existing forty generations previous to the introduction of this astrological week. If the week were derived from the planets, then all the other countries would have their particular names and the same order; but this is not the case, for India commenced its week with the supposed largest planet

and Egypt commenced hers with the most distant planet. So then, in each country referred to above, the seven-day week was a time-period long recognized before men thought of giving *names* to the days.

Others claim that the number seven was a sacred number among early peoples; but this is far from satisfactory. From a little investigation, it will be seen that other numbers, such as five, ten, twelve, forty, and seventy, were also sacred, and were frequently mentioned in the Bible and in other sacred books of the East. The numbers ten and twelve figure prominently, and are as truly sacred numbers as the number seven. No number at first is abstractly sacred. It is only the association with something religious that gives a number a sacred import. What could be more sacred to the Jew than the number ten, arising from its connection with the ten commandments; and the number twelve, from its relation to the twelve tribes of Israel? The latter number is almost as frequently used as the number seven, and is more vitally connected with religion. A few cases of the uses made of the number twelve in the Bible will now be noted. There were twelve tribes of Israel; twelve apostles; twelve precious stones



on the breastplate of judgment; twelve brazen oxen upon which rested the “sea”; twelve stones were taken out of Jordan; twelve hours in the day; twelve stars in the crown; the city had twelve gates; twelve angels were at the gates; the walls of the city had twelve foundations; the gates had twelve pearls; the tree bore twelve manner of fruits; twelve lions were on each side of the throne; twelve loaves of shewbread were placed on the table; there were twelve princes of the Ishmaelites; twelve pillars of the altar erected by Moses; there were twelve months; there were twelve signs of the Zodiac; there were twelve stones set up at Gilgal. In a single chapter of the Old Testament twelve occurs twenty-three times.¹ This list could be extended to greater length, but the above references will serve to show its frequent use in Biblical times and its connection with divine things.

It is some special thing, always a natural object, that gives a certain number preëminence over another. Authorities inform us that the number ten arose from the use of ten fingers and also ten toes, which were used in counting by tribes low in mental development. Twelve

¹ 1 Chron. xxv. chap.

was emphasized from the fact that there were twelve months or moons in the year. The prominence of four is due to the four directions or corners of the earth. Forty is another important number, being a combination of four and ten; also seventy, being a combination of seven and ten. So we see that the prominence of a number is derived from some special object in nature, and the number being attached to a sacred thing, obtains the rank of sacredness. To say that every Seventh Day rest was chosen because seven was a sacred number is no explanation, as it fails to tell us why seven was any more sacred or prominent than six.

The origin of seven as a prominent number is directly traceable to the practice of moon worship. It must be borne in mind that the religion of the early tribes was that of nature worship. Indeed, it was with great difficulty that the Israelites were kept from worshipping the sun, stars, and the "queen of heaven" (moon). The Sacred Record makes reference fifteen times to the worship of the moon and "the hosts of heaven" unto which they were about to turn or had already turned. These heavenly bodies were the most imposing objects to inspire worship, and the moon seems to have taken the first place in

the devotion and reverence of primitive worshippers. It was the moon that called forth the greatest attention. Proctor says, "It can scarcely be questioned that the science of astronomy had its real origin in the study of the moon."¹ Most every tribe in the early history of the race worshipped the moon. "In Africa," says Tyler, "moon worship is prominent in an immense district where sun worship is unknown or is insignificant."² Generally speaking wandering nomads worshipped the moon, but when they settled down to an agricultural life, they worshipped the sun because most of their blessings were derived from the sun. The "man in the moon" is a familiar expression the world over. This man-like appearance led the early races into the notion that it was a god. They supposed that it was living, possessing the qualities of men, looking down upon them, and taking note of all that they did. It journeyed from one extreme of the heavens to the other, changed its form and size, thus giving the idea of a living, acting, moving being. Besides this it was a pleasure to gaze upon the moon with its meek, mild, and beaming face, while the sun in his

¹ *The Moon*, by Proctor, p. 1.

² *Primitive Culture*, Vol. ii., p. 272.

noonday splendor could not be endured for a moment.

Nothing is so well calculated to enlist the worship and admiration of a simple and primitive people as our lunar orb. When the new moon appeared it was greeted with devotion and reverence and fitting ceremonies were sacredly performed by all. At the appearance of the half moon, worship was again offered in its honor by its devoted patrons. As the full moon, in its glory and sublimity, rose in the eastern sky, it was once more a call to worship, and the assembled multitude paid their respects to it in a becoming way. Lastly the half moon, with its horns reversed, was also given its share of worship by its faithful devotees. Here are four days occurring on the changes of the moon, when special religious worship was held in its honor. If the time of each of the four phases of the moon is ascertained, it will be found to be practically seven days. Thus the four quarters of the moon originated the four weeks of the month. The week then corresponds to a quarter or phase of the moon. As this week lasts practically seven days we have then the prominence of the number *seven*. As the special worship day took place on the first day of the change of the moon, it would

practically occur every seventh day. On this day the savages wholly refrained from work because they thought work would anger the moon-god. The moon then was instrumental in determining the week and Holy Day.

Not only did it make the week but it was an instrument by which time was determined. There is scarcely an early tribe that did not measure time by the moon. This, no doubt, accounts for the word "Ma," meaning measurer, being applied to the moon,—because it measured all time. Sayce, in speaking of the Babylonian week, says, that it "was the space of time naturally marked out by the phases of the moon."¹ Wilkinson contributes to our knowledge on this point in these words, "Weeks were the approximate of the lunar division of time."² The Papago Indians measure by half moons and quarter moons. The inhabitants of Borneo reckon time by the phases of the moon. It is surprising how extensively the moon entered into the time calculation of the early races, even in America. A quotation from Lubbock will suffice on this point. Speaking of the Crees, he says: "A resident who knew them before they were in their present half civilized

¹ Fresh Light from Ancient Monuments, p. 25.

² Customs and Manners of Egypt. Vol. ii., 320.

state, says that they had names for the moons that make up the year, called whirlwind moons, moons when the fowls go south, moons when the leaves fall off the trees, etc. When a hunter left a record of his chase he pictured on a piece of birch bark for the information of others who might pass that way. He drew a picture which showed the name of the month, and beside it a drawing of the shape of the moon at the time so accurately, that an Indian could tell, from twelve to twenty-four hours, the moon and the day of the month when the record was set up.”¹

The moon in fact determined the year, the month, the week, and also the beginning of the day. It may seem absurd to state that the moon began the day, but it is explained in this way: as the new moon appeared a little after sundown, then the first day of the month would commence just at that hour. Then each following day commenced in the evening, because the new moon first appeared in the evening. This fact accounts for the mention of an evening and morning, in Genesis, as constituting a day.

Objection is made by many reputable writers to the quartering of the moon, on the ground that the seven-day period is not an exact quarter of

¹ Early History of Mankind, p. 70.

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the lunar month. With as much reason could we say that the lunar month was not an aliquot of the ancient year, but the lunar month was made a factor of the lunar year by added time when the circumstances required it. The day is not an exact divisor of the year, for there has to be a day intercalated every four years. All astronomers know how difficult it is to get exact time. Our civil year does not correspond to the true solar year. Even the hour at one time of the year differs slightly from the hour at another time of the year, because the earth travels faster at some points of its orbit than it does at others. The sidereal clock at certain times of the year differs widely from that of our common timekeeper. For practical purposes, however, it is not necessary to enter into such mathematical exactness. It must be remembered that when this method of reckoning time was adopted there were no astronomical or mathematical instruments in existence to determine accurate measurements. It is the practical rough-and-ready reckoning of untutored savages. To the primitive races the week of seven days was practically the quarter of the month, just as the month was practically the twelfth part of the year. The moon makes a revolution round the earth in about twenty-seven and a half days ; that

is, when it is seen in conjunction with a star or a group of stars it will take twenty-seven and a half days to reach the same station again. This is called the sidereal revolution. It requires twenty-nine and a half days for the moon to occupy the same position to the earth that it did before, which is called the synodical revolution. Mention has been made of the Hindoos, the Arabs, and the Chinese, as having twenty-eight stations of the moon representing her monthly journey. As the day commenced with the night then there would be twenty-eight nights in their sidereal months. The inhabitants of Madagascar had a civil month of twenty-eight nights. The Ibos of the lower Niger had a month of twenty-eight days. The Congoese had also a month of twenty-eight days. Many other tribes in various parts of the world had a similar month of twenty-eight days or twenty-eight nights. Now, seven is just a quarter of this number of days or nights. But civil time was not used at first by the earlier races, for this required some advance in astronomical knowledge.

At first, the moon was viewed as she appeared in her phases, and even then, many times, the week of seven days would exactly divide the month. One consideration must be kept in view,

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and that is, as Proctor says, “the months are longer in winter than in summer.” In winter the earth travels faster, as it is nearer the sun, therefore making the months longer sometimes by about twelve hours. The moon at various times differs in its distance from the earth, to the extent of thirty-eight thousand miles, and this would also affect the length of the month.

The long months would have to add time to the four weeks to keep the weeks and phases of moon identical. Proctor tells of the Greeks adding an intercalating day at the end of the lunar months when it needed it, and calling it “The old and the new,” because, they claimed, it belonged to the waning and reappearing moon.¹ If observations were taken of the moon in an off-hand way, it would be found that the seven-day week so beautifully fits in to the lunar month, that no other could well be chosen. Suppose that on a certain day the moon is due at six o’clock; seven days from that time, being the eighth day of the month, the half moon will appear; and seven days from this, being the fifteenth day of the month, the full moon will rise unto view. In seven days more we are brought to the twenty-second of the month, and the

¹ *The Great Pyramid*, by Proctor, pp. 219, 220.

waning half presents itself: seven days from this date would bring us to the twenty-ninth day of the month, where we would be likely to see another new moon. The "Records of the Past" incidentally states many times that the new moon was seen on the twenty-ninth day of the month, thus making a month of twenty-eight days. We have seen that the seven nights is an exact divisor of the sidereal month, and seven days for practical purposes is a divisor of the synodic month, so that it can be safely said that the week of seven days, in a practical way, is a quarter of the lunar month. Thus, the objection that the week was not a factor of the lunar month, cannot be sustained by the force of facts.

In some places, especially among American Indians, seven is a prominent number from the fact of its being the sum of the cardinal directions including the centre; viz., east, west, north, south, zenith, nadir and self or centre. This idea is prevalent however in an exceedingly limited part of the globe. While the prominence of seven may have arisen in this way with an insignificant number of people, its prominence with mankind generally took its rise from the number of days constituting a quarter of the moon.

CHAPTER III.

PEOPLES POSSESSING A SABBATH DERIVED FROM MOON WORSHIP.

HAVING seen the origin of the Seventh Day of the heathen, we shall now consider those nations, tribes, and religions that independently derived the holy day from the moon.

It was the moon god that originated the Sabbath of Babylonia, as the following quotation from the Assyrian records shows:

“The moon he appointed to rule the night
and to wander through the night, till the dawn of day.
Every month without fail he made holy assembly days.
In the beginning of the month, at the rising of the night,
it shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day,
and to cease from all business he commanded.”¹

Other renderings of the above text exist but this is the most intelligible. The truth of it however is supported by the following undisputed text from the “Transactions of the Society

¹ Records of the Past, Vol. ix., p. 118.

of Biblical Archaeology," which reads, "The moon a rest on the seventh day, the fourteeenth day, the twenty-first day, and the twenty-eighth day causes."¹ This is an older document. Later, the holy days were dedicated to other gods. Another tablet, exhumed in Nineveh, throws light on the idea of divine names given to the different phases of the moon. The month is divided into two lunations, each containing three periods,² with five days in a period.

The same is true regarding the origin of the Egyptian Sabbath. In the quotation or hymn addressed to Amen-Ra, the expression,

"King (Ani), Lord of the New Moon festival :
To whom the sixth and seventh days are sacred."³

leaves us without a doubt as to the origin of the seventh sacred day in the valley of the Nile. A great authority shows that the week of seven days existed in the earliest times in Egypt, though it was later superseded by the decade.⁴ Weeks are mentioned in company with months in some of the oldest hieroglyphics, and, curiously enough, they are called "uk," which may be the origin

¹ Trans. Soc. Bib. Arch., Vol. iii., p. 313.

² Ancient Empires of the East, p. 171.

³ Record of the Past, Vol. ii., p. 132.

⁴ Customs and Manners of Egypt, Vol. n., p. 320.

of our own Anglo-Saxon word "week." As the week and the Sabbath were coeval in origin, it follows that the Sabbath must have been known about B. C. 5000, for the date of the first king, Mena, is put by such an eminent authority as Mariette, at B. C. 5004, and hieroglyphics were in vogue at that remote date.

China can trace its Sabbath to the same natural cause. The Chinese, like the old Hindoos and the Arabs, observed twenty-eight celestial stations, marked off by the moon on her monthly journey, and indicated by a star or a group of stars. Each station represented the moon's daily position in the zodiac.¹ The zodiac was the great heavenly dial plate, while the moon served as the measuring hand, thus affording a means of reckoning time. The four groups of celestial stations mentioned in the former chapter suggest the four weeks or phases of the moon and account for the expression, "Seven days complete a circle." One of these lunar stations, in each group of seven, has a peculiar mark attached to it, indicating something special with that station. This marked station, representing a day, no doubt refers to the lunar change. This day is the seventh lunar day on which these people rest and worship.

¹ What India can Teach us pp. 149, 150.

The same time division has been found in India. The new moon, the full moon, the eighth, and twenty-second days of the lunar month were holy days.¹ Professor Wilson writing on Hindoo festivals, tells us that, "While fasting is held to be meritorious on the day consecrated to Aditya or Ravi (sun), every seventh lunar day is also considered sacred, especially on the seventh day of the moon's increase."² The holy days here reveal their origin, as they are connected with phases of the moon.

The Sabaeans, who existed long anterior to Abraham, had also a seventh lunar day of special significance. The wise men or magi called Sabae met on the new moon, the full moon, and the intervening middle days, for consultation in state and religious matters. These days were called Saba days.³ From the fact of the common people assembling to get advice from the Sabae, these days developed in a short time into festival days.

The Persians also had a lunar week and a sacred day. "When the difference between the four lunar weeks and the lunar month amounted to a day, then there was a day intercalated."⁴

¹ Kern, Buddhismus, cited from Ency. Bri., art. Sabbath.

² Westm. Review, liv., p. 158. ³ Ibid, liv., p. 174.

⁴ Antiquities of Israel, by Ewald, p. 99.

Here again, the sacred day is not separated from the “orb that rules the night.”

From a history of the Arabs by Crichton, it is shown that they had lunar months and subdivisions of them into weeks.¹ These are lunar weeks corresponding to the phases of the moon. From the above reference, the lunar origin of the holy day of this people cannot be doubted. It is the opinion of some scholars that the measurement of time by the Arabs was borrowed from the people of India or China. The system of lunar stations was independently originated in China and India. This is shown by the fact that the Chinese had at first twenty-four constellations, which were raised subsequently to twenty-eight, while in India they had at first twenty-seven and finally settled on twenty-eight. If these nations, without contact with one another, could institute such a time system, there are no reasons why the Arabians could not independently produce the same. Conclusive evidence has not come to hand that they copied in their time divisions.

The Phœnicians reckoned time by lunar months and observed the Seventh Day Sabbath which seems to have coincided with the phases of the moon. The Canaanites kept a seventh day

¹ History of Arabia Vol. i. 185.

festival in honor of their god, Saturn.¹ These seven days were periods of the lunar month, marking off the phases of the moon. The Burmese held their sacred festivals at the quarters of the moon.² All public business was suspended and the people paid their homage to Gautama at the temple, presenting to the image rice, fruit, flowers, candles, etc. !

The Romans had a day of the week especially devoted to religious and other public purposes. This day seems to have come, not from other countries, but independently from moon-worship. Civil months were instituted in Rome in the year B.C. 452; previous to that time they had lunar months. At the time when they introduced civil months, the Calends were invariably the first days of the month, and were so named because the priests had been accustomed to call the people together on that day to announce to them what days were to be kept sacred during the month. The Ides, so called from the verb "iduare," to divide, took place on the middle of the month, and the Nones occurred on the ninth day before the Ides, counting inclusively. If the Ides fell on the fifteenth, the Nones would be on the seventh day.

¹ Michaelis, Commentary on the Law of Moses, art. 248.

² The Sabbath, by Gilfillan, p 360.

In March, May, July, and October, the Ides fell on the fifteenth and the Nones on the seventh. Colonel Ellis gives us to understand that the system of Calends, Nones, and Ides, dates from a period when time was reckoned by lunar months and was really a system of half moons and quarter moons; the Nones falling on the seventh-eighth night, the Ides on the fourteenth-fifteenth night, and the Calends on the new moon.¹ Thus, the Calends, Nones, and Ides correspond respectively to the new moon, the half moon, and the full moon. It seems that the last quarter of the moon was not included. If this phase was not really observed, at this very early time, as soon as the other phases, it may easily be accounted for from the fact that the last phase appears about midnight, at a time when nearly all are at rest. The three holy days mentioned corresponded to the phases of the moon. It is then safe, from all the evidence, to affirm that without the moon these days would not have been called into existence.

In reference to the Greeks, a quotation from the writings of Professor Samuel Lee clearly indicates their relation to this divine institution. "The seventh month and the seventh day of the

¹ Pop. Sc. Mon., Jan. '95

month," he says, "were held sacred among the Greeks as having been honored by the birth of Apollo. The first, the seventh, the fourteenth day of every month, were also held as holy days, and of these the first and seventh were dedicated to Apollo. The twenty-fourth as being the seventh counting backward from the first of the next month, was also a holy day."¹ Here the month is a period of the moon; and the four holy days occur about the new phases of the moon. Hesiod, who flourished in the eighth century B.C., writes: "For these days are from Jupiter the discerner; First the day (of the new moon) also the fourth, and the seventh, a sacred day."²

The Harranians had four sacrificial days in each lunar month.³ These days were of a religious nature. Two of these days were on the new and full moon. It is no unwarranted assumption to say that the moon was primarily the determining agent of these days, in the sense that if there had been no moon there would be no such days. The Siamese have a lunar month consisting of twenty

¹ Samuel Lee, cited by W. F. Crafts, "Sabbath for Man," p. 527.

² Works and Days, by Hesiod.

³ Fihrist, 319-14, cited from Ency. Brit., art Sabbath.

nine days in the odd and thirty days in the even months, and reckon by half moons and quarter moons, and these quarter moons constitute their weeks.¹ Cort further states, "Like other idolatrous nations the moon is one of their principal objects of superstition, and the first, eighth, fifteenth and twenty-second days of the moon are holy days, and they call them days of the Lord."²

Speaking with regard to the Peruvians, Garcilasso says: "They reckoned the months by the moon, they reckoned the half months by the increasing and waning of the moon, they reckoned the weeks by the quarters of the moon without having any particular name for the days of the week."³ The Peruvian week centres around the moon, and the weekly rest day, referred to in Chapter I., must necessarily have the same relation to it.

Evidence has been quite recently produced showing that the early Mound Builders observed a worship day or worshiped the different phases of the moon. This is the estimate of Mr. Peet, in his work on "Historic America." Alluding to a recent mound discovery, he says: "This find was

¹ Temple and Elephants, by Bock, app. 3.

² History of Siam, p. 194.

³ Humboldt's Researches, Vol. i., p. 283.

upon the north fork of Paint Creek, in the group of mounds from which Squier and Davis, many years ago, took so many valuable and curious relics, showing that the offerings which were placed upon the altar were in reality devoted to the moon as well as to the sun, the mound, the altar, and the relics being combined in symbolizing the different phases of the moon.”¹ The picture of the new phase of the moon, with an altar attached to it, reveals, as clearly as such could, that the new phases of the moon were worshipped, and this implies a worship day which would constitute the Sabbath of this ancient race.

The Sabbath of the Buddhists is observed on the full moon, on the day when there is no moon, and on the two days which are eighth from the full and new moon, respectively.² The phrase, “when there is no moon,” evidently refers to the moon when it is in conjunction with the sun, at which time it cannot be seen until almost a day after. At a very early period they observed the new and full moon, later on the half moon was regarded as worthy of special reverence. From this evidence, it cannot be doubted that the Sabbath of this great religious body was brought about through the instrumentality of the moon.

¹ History of America, p. 242. ² Ency. Bri., Vol. xxi., p. 126.

A modern sacred book, called "Oahspe," has something to say to its believers on the subject of the Sabbath. This book claims to have been given by enlightened intuitions. The following quotation is pertinent to our purpose: "Watch ye for the new moon," says the sacred book, "and glorify the Great Spirit that He may prosper you. It shall be a holy day of rest. At the change of the second quarter of the moon, is the relief watch of My angels who abide with mortals; let that be a holy day of rest. Let My chosen keep the four holy days of rest during each moon, for on these days do My guardian angels change the watch. Because of four quarters to each moon, so do I give you four Sab-da (Sabbaths) which shall be days of worship."¹

Those who believe in the teachings of "Oahspe," must acknowledge the bearing the changes of the moon have on the Sab-da, which are to be kept holy because the moon-angels change watch.

The week of seven days is not an exact divisor of the time intervening between the two moons. A lunar month on the average lasts about twenty-nine and a half days; the quarter of the lunar month is seven days and nine hours. We have cases on record where the week corresponds to a

¹ Oahspe, p. 596, vs. 53.

lunation even to the hour. This is the case with the Schi tribe, on the Gold Coast of Africa. This method of exact reckoning would make the new week fall on a different hour and frequently on a different day. Suppose the moon on Monday was seen at six o'clock P. M., the next week would begin at three o'clock A. M. on Tuesday. With the above mentioned tribe, the first day of the week was called "Dyo-da," meaning day of rest for all people. They had also a Sabbath dedicated to the sea god, on which it was unlawful, on the penalty of death, for fishermen to fish. They had another Sabbath in honor of the gods of agriculture, a day on which all who cultivated the soil should rest. But on the first day of the week, the moon-god was to receive the homage of all, for which purpose they should rest from all labor. This ancient and barbaric tribe offers another clear illustration of the independent origin of the weeks and the Sabbath directly from the moon. Another tribe on the west coast of Africa, called the Gã tribe, has likewise a week of seven days and nine hours each. In this tribe the first day of the week is called "Dsú," meaning purification; and because it was dedicated to the moon, Dsú seems to have become a title of the moon.¹

¹ Pop. Sc. Mon., Jan. '95.

Judging from the language of the Anglo-Saxons the same custom prevailed with them. The month was called a moon, because it lasted just a lunation. The expressions "fort-night" (fourteen nights), and sen-night" (seven nights), are periods made by the moon, or expressions indicating half moons and quarter moons. The word "week" is from the Anglo-Saxon "weaxan," to increase, to wane, to change. This can refer to no other than the phases of the moon. As the week and holy day were primarily inseparable, the sacred day of this race of people must have had a connection with the moon. The Druids of ancient Britain had four holy days, on the four changes of the moon, on which they had special religious ceremonies. In Harley's "Moon Lore,"¹ reference is made to them in these words: "The moon occupied a high position in the religion of the Druids, who had superstitious rites at the lunar changes, and who are always represented as having the crescent in their hands." The ancient Hawaiians observed four taboo periods every lunar month. These holy periods corresponded so nearly with the moon changes that we cannot reasonably doubt that the former were derived from the latter.²

¹ Moon Lore, p. 120.

² History of Hawaiian People, p. 50.

The Celtic "Sab-aith" was a day on which the priests assembled for the purpose of sacrifice, counsel, and religious ceremonies. This holy day occurred on the new moon, the full moon, and on the "horned moons."¹

The monks of Lāmaism in Tibet observed four religious fast days in the month which occurred at the four changes of the moon.²

The evidences on the subject of this chapter are drawn from trustworthy writers, many of whom were eye witnesses of what they wrote; from historians whose reputation for honesty cannot be impugned; from languages, papyri, cylinders, and tablets; from mounds and monuments that can be seen and read to-day; from the most ancient kingdoms and empires that have dominated extensive areas of territory, as well as obscure tribes in various stages of development scattered throughout the continents of the world. These evidences are not lacking in any particular to establish the theory that the week and the holy day among the heathen were first determined by the agency of the moon.

¹ Anacalypsis, ii.-297. West. Review, Vol. liv., 160. 174

² Buddhism in Tibet, p. 501.

CHAPTER IV.

NATURE AND DEVELOPMENT OF THE HEATHEN SABBATH.

THE last chapter furnished us with unmistakable cases of people independently instituting the week and the Sabbath directly from the moon. No doubt some tribes and peoples have borrowed from others this institution, but where that is the case, such borrowing is easily detected from the similarity of language, identity of names and places, method of procedure, and order of results. Some or all of these marks always accompany the process of copying.

As before suggested, the Sabbath of the heathen was not the seventh day of the year, or of time, but the seventh day of the moon. But at first *all* the phases of the moon were not recognized in a religious sense, neither did physical rest form a leading factor in the primitive Sabbath. That was a later development.

From data presented in the study of compara-

tive religions, we are in a position to indicate the progress of the Sabbath from the earliest times. It seems fitting at this stage of our discussion to briefly outline this development or evolution of the lunar Sabbath.

As nature worship was the first and lowest form of worship, the moon would naturally be, and was, the most prominent object to inspire awe and reverence. Now the new moon has always enlisted greater interest and attention than the other phases. This is due to the fact of *its newness*, having apparently no relation to the previous moons, and also *its position*, rising in the west while the old moon rose in the east. Its shape and size decidedly differed from the other phases of the moon, and all of these combined to produce a marked impression upon the childish mind of tribes of primitive days. We have some tribes, even to-day, who have not advanced beyond the first stages in the growth of this institution. The Mendis and the Bechuanas as well as the inhabitants of Madagascar and Senegambia, worship the moon only when it is new.

The next step in this religious evolution is marked by the veneration not only of the new moon but the full moon also. When the full moon rose above the eastern horizon with all its

-brilliancy, beauty, and glory, the simple mind of the devotees of the crescent moon felt the necessity of paying their devotions to the moon in the full as well. The moon in the *new* and the *full*, the beginning of the month and the middle of the month, were now the only sacred days. The Javanese and the Tonquinese in their religious progress did not go further than this step, and loyally adhered to the observance of the new and full moon only. The Buddhists of India at a very early period of their existence offered their devotions to the moon of a half circle, and the round moon, but later in their history all phases came in for a share of their religious interest. The Mexicans worshipped the full moon only, in which respect they stand alone. This cannot have been the primary idea, for the moon reached the full through a gradual growth each night, and would not stand out in striking contrast with the periods immediately preceding. Contrasts always call out special attention. The new moon is a perfect contrast with the old in shape, size, and position, because the intervening stages are dropped out of sight. It would then naturally take the first place in arresting attention. The full moon could not reasonably be worshipped unless the new moon was worshipped too, because

it came to the full by degrees. In all probability both moons at first were adored, but the superior brightness of the full moon so eclipsed that of the new that the latter sank into obscurity.

Not many generations could have passed away before the superstitious and devout mind of savage tribes, would notice that the half moon was much different from the new and the full moon, and would form a convenient dividing line between the two. The mind would quickly seize on the crescent moon, the round moon, and the half moon, as distinct phases of the orb that rules the night. Sacrifices and worship were offered to the half moon and finally the day became a sacred day on a level with the other two days of the month. The Calends, Nones, and Ides of ancient Rome seem to indicate these three periods of the moon.

We have been considering the half moon aspect of lunar worship, but it was that of the waxing moon. The waning moon has a half too, of which we will now speak. The waning half moon came in for its proper share of attention at a later period than the other phases of the moon. This phase does not appear until about midnight and is not generally seen by the people. Only night watchmen and shepherds would see it at all.

After the increasing half was religiously observed, its patrons could not consistently withhold their reverence very long for the other half. In this way it assumed the rank of the other phases. We have then the four changes of the moon specially adored, with a worship day set apart for each.

The new-phase-day of the moon was at first a worship day without reference to the time intervening between them. Then a period of about seven days on the average was noticed from one change of the moon to the other, thus constituting the week of seven days. When the division of seven days was recognized, the worship day was counted the beginning of the period and would fall on the first, eighth, fifteenth, and twenty-second days of the month as in Siam. But as a new phase occurred every seventh day from the beginning of the month, it was finally called the *seventh day* and reckoned as the closing day of the week. Then the holy day would fall on the seventh, fourteenth, twenty-first, and twenty-eighth days of the month, as in Babylonia.

At first the lunar day cannot be regarded as anything more than a day of sacrifice to the lunar god. The Harranians did not progress beyond this primitive stage of religious life. Their holy

day was merely a sacrificial day with little or no requirements beyond that of presenting sacrifices to their god. The unused sacrifices naturally prepared the way for a feast which was at that time a meal with the god. The Burmese feasts represent this second stage of development. The feast was the prominent feature in the heathen holy day. The next stage is that of rest from work. They rested not for the sake of supplying the needs of the body, but for fear of angering the moon-god. So much attention was given to the feast that it finally was regarded as sacred to, or belonging to, the moon-god, and ordinary work was considered a slight or disrespect to their deity, which would arouse his anger. The day came to be called an unlucky day, because bad luck, due to the vengeance of the god, would follow any work performed on the day sacred to the moon-god.

The methods of reckoning time by the ancients were very crude and inconvenient, and could not continue long while they were on the path of progress. A movement was therefore begun towards the civil year, civil month, civil week, and civil day. Arbitrary and civil methods were adopted to facilitate the reckoning of true time. Lunar months were changed to civil months.

Lunar weeks gave way to civil weeks, regardless of the phases of the moon. The difficulty of getting a fixed number of days in the week, to fit into the lunar month led to various devices. Some divided the month into three weeks of ten days each, as in the case of the Greeks and Egyptians in a certain period of their national life. The Javanese had six weeks of five days each. The Congolese had seven weeks of four days each. The Yorubas had five weeks of five days and one week of four and a half days. All of these civil methods make the month consist of from twenty-eight to thirty days. Previous to this they had lunar months, and the civil month is only a step in the line of progress. A number of cases are on record where the civil month is made to correspond to the synodical revolution of the moon. They do it by putting twenty-nine days in the odd months and thirty days in the even months. As there are about twenty-nine and a half days in each month or moon, this method would keep the months parallel with the moons. The Babylonians, ancient Romans, Greeks, Siamese, Peruvians, and others used this method.

PART II.

THE SEVENTH DAY OF THE HEBREWS.

CHAPTER I.

RELATION OF THE HEBREWS TO NEIGHBORING TRIBES.

HAVING noted the origin of the Sabbath among ancient peoples, we are now led to inquire where the Hebrews got their Sabbath. The Sacred Record tells us that the Sabbath commandment was given to the Hebrews by God through Moses, but this does not imply that it was the first time the Sabbath idea entered the mind of man. It is easily conceivable how men of God might be divinely guided to establish institutions, for the advancement of his kingdom, which had been in existence long before. It can truly be said that God gave institutions and customs to the Hebrews that were long in vogue among surrounding peoples. So the fact that God gave to Moses a Sabbath does not intimate its primal origin then and there. The heathen Sabbath was observed centuries before the Hebrews had a beginning. Indeed, the inspired word leads



to that conclusion ; for, before any Sinaitic command was given, the Hebrews were commanded to gather a double portion of manna on the sixth day, as the seventh was the Sabbath on which they must rest.¹ This clearly reveals to us the observance of a Sabbath among the chosen people before any divine commandment was given to them.

It must not be forgotten that the founder of this religion, and the spiritual father of the Hebrews, came from a country where this sacred day was highly revered. The fact is, that the birthplace of the Israelites, the City of Ur, had a great temple dedicated to Sin, the moon-god, and was a great centre of moon-worship. When Abraham entered the bounds of Canaan, the tribes of this land were already in possession of a Sabbath. When the Israelites sojourned in Egypt, they found a Sabbath there. All the people with whom they came in contact were Sabbath-keepers, or had a holy day.

The fruits of research by Egyptologists and Assyriologists have shown us that the Hebrews were copyists and imitators in language, customs, and in many religious practices and beliefs. "There was an outer and inner court," writes a scholarly

¹ Ex. xvi. 22, 23.

authority referring to the Assyro-Babylonian temple, "and a shrine to which the priests alone had access. In this was an altar approached by steps, as well as an ark or coffer, containing two inscribed tablets of stone, such as were discovered by Mr. Rassam in the temple of Balawat."¹ The same authority says: "Besides the Sabbath already spoken of, the Babylonians and Assyrians had various festivals and feasts on which certain rites had to be performed and certain sacrifices offered; they know of the 'peace offering' and of 'heave offering,' of the dedication of the first born, and of sacrifices for sin. The gods were carried in procession in 'ships' which, as we learn from sculpture, resembled in form the Hebrew ark, and were borne on men's shoulders by means of staves. In front of the image of the god stood a table on which shewbread was laid, and a distinction was drawn between meal offering and animal sacrifice. Certain unclean kinds of food were forbidden, including the flesh of swine and 'creeping things,' and in the outer courts of the temple were large lavers called 'seas,' like the 'sea' of Solomon's temple, in which the worshippers were required to cleanse themselves. Many of these regulations and rites

¹ *Assyria, its Princes, Priests and People*, p. 74.

came down from the Accadian period.”¹ This and other works tell us that holy cities, holy places, cities of refuge, sin offerings, thank offerings, incense, dedication of the first born to gods, tithing, circumcision, priests and their peculiar dress, shewbread placed before the god, the “sea” where ablutions were performed in the court of the temple, the ark containing two tablets of stone, the mercy-seat where the gods dwelt or sat, etc., were long instituted, and were white with age before the light dawned upon the first beginnings of the Israelitish nation. The Sacred Scripture is authority for asserting that the Hebrews first chose kings because other nations had them. They adopted the time-reckoning of other nations. They employed the calendar of Canaan, while in that land, and commenced the year in the fall. When they entered Babylon as captives, they followed their style and began the year in the spring. When under the Greeks they measured time like that of the Seleucidae. They even worshipped the gods of other peoples. After the Exodus they did not travel far before they manufactured the “golden calf” and bowed down to it in worship. Frequently we are told of the Israelites worshipping the sun, moon, and

¹ Fresh Light from Ancient Monuments, p. 65.

stars. In one instance Jeremiah records that they worshipped the “queen of heaven”¹ (moon) and poured out drink unto other gods. This was practised by Israel including the people, princes, and kings, not only those living but their fathers also. Ezekiel says concerning the Children of Israel, “Neither did they forsake the idols of Egypt.” According to this prophet Israel never forsook their idols in Egypt, in the Wilderness nor in the land of Canaan.² Nor is this the only charge, for the Psalmist echoes a similar complaint. They “mingled themselves with the nations and learned their works: and they served their idols; which became a snare unto them; yea, they sacrificed their sons and daughters unto demons, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan.”³ A prophet chides them for transgressing the law of God and says, “Their eyes were after their fathers’ idols.” This same prophet does not stop with that, but charges them with sacrificing their first born by fire to the gods: “And I polluted them in their own gifts, in that they caused to pass through the fire, all that openeth the womb.”⁴ To such

¹ Jer. xliv. 17.

³ Ps. cvi. 35-38.

² Ez. 20 chap.

⁴ Ez. xx. 26.

an extent did they copy after other people in the object of worship that every city had its own special god. “For according to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense unto Baal.”¹ They swore not by Jehovah, but by the gods of surrounding people.

The Scriptures, then, tell us that they appointed kings in imitation of other nations; bowed down to the gods of Babylon, Canaan, and Egypt; worshipped the sun, moon, and stars; sacrificed their first born children to be burned in the fire in honor of Baal; and finally swore by the gods of the heathens. All of this signifies how deeply the Israelites were impressed with the customs and habits of those with whom they mingled.

The Babylonians not only had a seventh day Sabbath, but a Sabbatic month, and a Sabbatic year. The statement is made in Sayce’s new work, entitled “Patriarchal Palestine,” that the Hebrews even surrendered their language and adopted that of the Canaanites when they entered the Promised Land. We naturally might expect such a thing from a tribe of unlettered, roving

¹ Jer. xi. 13.

nomads as they came among settled peoples, who had fixed customs, habits, and institutions.

The names of the Jewish months are Babylonian words and were not adopted till the Captivity. Before this the sacred day was designated by numerals and was called the Seventh Day. The new moon, as well as the Sabbath, was a special holy day with the Hebrews, but after the Captivity it lost its sacred significance. Why was the new moon as sacred as the Sabbath when there was nothing specially Jewish occurring on the day to stamp it with special reverence? Because it was borrowed from a different people.

Prof. Cornill's statement is pertinent here. He says, "The Sabbath, which the ancient Babylonians had, and which was designated as a 'day of recreation for the heart,' and the three great yearly festivals of the Passover, of the Weeks, and of the Tabernacles, are borrowed from the Canaanites; while the holy places of worship, Bethel, Dan, Gilgal, Beersheba, Sichem and Gibeon, Shiloh and Ramah, and others are all adopted outright from the Canaanites."¹

These facts, together with similar statements of historians and students in Oriental research, lead us to the inference that the first idea of a Seventh

¹ *The Prophets of Israel*, p. 26.

Day was obtained by the Hebrews from surrounding peoples, particularly the Babylonians and Canaanites. The Sabbath is not less divine because a sacred day was known before. The rainbow was known before the flood, but a new significance was read into it at that time. So the Seventh Day was known before the time of the Hebrews, but God put a new meaning into it for them and made it the distinctly *Jewish Sabbath*.

CHAPTER II.

DEVELOPMENT OF THE SEVENTH DAY OF THE HEBREWS.

IF we examine the Old Testament writings, it will be seen that the Jewish sacred Sabbath is a development covering a long period of time. It is fitting at this time to trace the progress of its evolution in the history of the Jewish nation. It is necessary first to ascertain the nature and extent of the first Sabbath law, given to the Israelites, and also its date; but here we are met with difficulties on every side, when we treat the text as it now stands. As the books of the Pentateuch are now arranged, they are not in chronological order; neither do some parts of the same book harmonize. There are plainly two accounts of creation.¹ In the first creation-story, the manner of creation is by word of mouth; in the second, all things are produced from the ground. The order in the first is, light,

¹ Gen. i. 1-ii. 4 a.; ii. 4 b-25.

firmament, land, vegetation, heavenly bodies, fish, fowl, creeping things, beasts of the field, and man; the order in the second is, man, vegetation, beasts of the field, fowls of the air, and woman. In the first story God is called "Elohim," and in the second story he is called "Yahweh (Jehovah) Elohim." This could be extended to greater length, but the above will suffice to verify our statements. There are two different stories of the flood. In one account the waters prevailed forty days and forty nights;¹ in the other account they prevailed one hundred and fifty days.² In the first account the animals went into the ark two by two;³ in the other account they went in seven by seven, etc.⁴ There are two decalogues, the wording of which is entirely different. One decalogue is found in Exodus, twentieth chapter, with which we are all familiar from our contact with it in the prayer-book, church rituals, etc., the other decalogue is found in Exodus, thirty-fourth chapter. There are also two different accounts of the dividing of the Red Sea. In Exodus xiv: 21, the east wind, blowing all night, drove the waters back, thus making dry land appear, so that the Israelites could pass through.

¹ Gen. vii. 12; viii. 6.

² Gen. vii. 24; viii. 3.

³ Gen. vi. 19.

⁴ Gen. vii. 2.

In the next verse we are told the waters were a wall on the right hand and on the left hand. These are some of the many things that lead us to infer that there was more than one hand at work in the composition of the Hexateuch, or the first six books of the Bible.

The only hypothesis that will answer these difficulties satisfactorily and enable us to lay a scientific foundation, is what is called the documentary hypothesis as held by the consensus of Hebrew exegetes. The advocates of this theory hold the view that the books of Moses and Joshua are a compilation of at least four different documents, put together and then wrought over into its present shape by men called Redactors. The new Polychrome Bible shows these different documents in different colors and presents to the eye the records in their original form. As this is the most tenable theory and has nearly all competent scholars supporting it, we will use this Bible to examine the testimony of the law, the prophets, and historic writings, for the rise and perfection of the Sabbath institution. It would be entirely foreign to the purpose of this work to enter into an elaborate discussion of these documents, giving all the reasons for such a theory, showing how their age was determined, the num-

ber of documents, etc. For such information, besides the Polychrome Bible, the reader is referred to works like Washington Gladden's "Who wrote the Bible?" B. W. Bacon's "Genesis of Genesis," C. A. Briggs's "Higher Criticism of the Hexateuch," and for a more extensive examination of the question, the writings of Driver, Wellhausen and Kuenen are recommended.

In the examination of the law, we find the earliest code in Exodus belonging to the Jehovistic or "J" document, dating after B. C. 850. This code, called "The Little Book of the Covenant," says concerning the Sabbath: "Six days shalt thou work, but on the seventh day thou shalt rest; in plowing time and in harvest, thou shalt rest."¹ It is vaguely hinted that it was in plowing time and harvest time this commandment was specially applicable. It is easy to see the reason for this. In the early period of the nation's existence, it was only in plowing time and harvest time that there was any kind of laborious work performed. The remainder of the time was to them a continual rest, as watching flocks involved no real labor and would call for as much attention on the Seventh Day as any other. This command was evidently given some

¹ EX. xxxiv. 21.

time after the Israelites had entered Canaan, for plowing and harvesting refer only to a settled and an agricultural people, and would not be given in the wilderness when they were fed by God with daily manna.

The next reference in point of time, to the Sabbath, is found in the code contained in Exodus xx. 22–xxiii. 33. This is the Elohistic or “E” document, because the divine Being is called “Elohim,” and dates about B.C. 750. Here they are told to work six days and rest the seventh; not only themselves, but their oxen and asses; not only in plowing time and harvest time, but all the time.

The next step in the development of the Seventh Day, is taken in the Deuteronomic or the “D” document, dating about B.C. 622. This document explains that the Seventh Day is the Sabbath of the Lord, and then states why they are to observe it. “Thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.”¹ This furnishes the sole motive to secure obedience. According to this code it was

¹ Deut. v. 15.

a memorial day, but it is an advance on what preceded. Here the Sabbath is claimed to have come into existence after the Israelites had crossed the Red Sea. This document is the first to give a reason for its observance.

A still later statement uttered by Ezekiel is found in the period of the Exile. The prophet impresses upon his people the words of the Lord, “I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them?”¹ At this time they were in captivity in Babylon without temple, sacrifices, offerings, etc., but there was one thing that could be and was maintained in this strange land, and that was the Sabbath. Ezekiel made the Sabbath at this time the fundamental institution of Judaism. It was the one sign by which the Jews showed their loyalty to God. This is a new conception added to that of a memorial day. It now begins to take on a sacred character, that is, having special connection with God.

The final step towards the perfection of the Jewish Sabbath is found in the first creation story of Genesis. This is called the Priestly or “P” document and dates about B.C. 450. The teaching of this document is, that they were to work

¹ Ezek. xx. 12.

six days because God worked six days in the creation of the world, and rest the seventh because God rested the Seventh Day from his work. The Sabbath in the Levitical law belongs to this document; so also does the second part of the Sabbath commandment contained in the "E" decalogue. The reason is altogether different from that given before. The Jews have now returned from Captivity and are settled down in their old home with the temple and its outfit as before. The sign between God and Israel, in the Exile, is inadequate now as they have many signs in the form of the temple, sacrifices, incense, and holy times. The tradition of God resting after the creation of the world, was finally identified with the weekly rest. Obedience was now secured by emphasizing the rest of God as an example to man. The Sabbath at last became a fully developed divine institution. It at this time assumed a sacred character which it did not have before they were deported to Babylon. Our examination of the law, then, shows us that the holy day was first given to the Israelites, as a law some time after B. C. 850, in a very crude form, but it grew in sanctity until shortly before B. C. 450, when it received its finishing touches. The reason for observing it was changed from time to time till

its completion as a legal statute eighty-five years after the Exile.

In sifting the testimony of the prophets, the strange fact meets us, that no mention is made of the Sabbath at all by the earliest prophets. Elisha and Elijah each fail to remind their hearers “to remember the Sabbath day.” If such a command were in existence, how could they fail to urge upon the people its faithful observance. Its first mention by the prophets was by Amos: “When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?”¹ Here not only did they abstain from work on the Sabbath, but also on the new moon. Also Hosea, who wrote not long after this date, says: “I will also cause all her mirth to cease, her feasts, her new moons, and her Sabbaths, and all her solemn assemblies.”² According to this prophet the Sabbath was a day of joy, mirth, and festivity; so also was the new moon. Isaiah wrote in this complaining strain: “Bring no more vain oblations; incense is an abomination unto me; new moon and Sabbath, the calling of assemblies, — I cannot away with iniquity, and the solemn meeting.”³

The Exilian prophets follow in chronological

¹ Amos viii. 5.

² Hos. ii. 11.

³ Isa. i. 13, 14.

order. This class, which includes Jeremiah, Ezekiel and II. Isaiah, all express an acquaintance with the Sabbath. The keeping of the day is commanded and its violation is denounced. Jeremiah gives specific directions not to bear any burden on the Sabbath day, and exhorts the people to "Sanctify the Sabbath to do no work thereon." Isaiah points out the importance of Sabbath keeping. The prophets of the post-exilian period say but little about the Sabbath simply because they went to the other extreme and observed the Sabbath too literally, therefore needing no special exhortation. It was only the prophets of the Babylonian Captivity that emphasized Sabbath keeping. The prophets before the Captivity did not lay stress upon the holy day, nor provide a penalty for its violation. The only solution is that the Sabbath Day was not known to them as an institution of God, but only as a relic of a heathen custom. It is true the new moon was known to them as well as the Sabbath, and one was as sacred as the other, but at this time the Sabbath had not received its divine sanction, nor was its observance compulsory. The study of the prophets, then, brings out the fact that the first mention of the Sabbath was in the time of Amos, and that its sanctity was not developed

until after the Exile, when the institution was perfected.

The references to the Sabbath in the historic books are few in number. The Sabbath does not appear in the books of Joshua, Judges, Ruth, I. Samuel, II. Samuel, and I. Kings. The first reference is found in II. Kings about the middle of the ninth century. Chronicles records the fact of a Sabbath as well as the new moon in the time of Solomon, but it does not appear that there was a divine law back of it. Job, in enumerating the duties in regard to which he had been faithful, completely ignored Sabbath keeping. Nehemiah rebukes the nobles for profaning the Sabbath, and ordered the gates of the city to be shut to prevent traders from entering and polluting the sacredness of the day. Thus the testimony of the law, prophets, and historians unite in making note of the Sabbath as a law not far from the middle of the ninth century before the Christian era. If it were known to them as an institution based upon a commandment of God, it was inexcusably violated without a warning voice from God or any of his prophets. Such a condition would be well nigh impossible if it were regarded as of divine origin. The following cases indicate the conception that was entertained for the Sabbath before the Exile.

In Joshua it states that Jericho, when besieged, was encompassed seven days in succession which included a Sabbath. It scarcely seems possible that Joshua, who trusted so much to God's direction, would continue his siege on the Sabbath, being aware of a divine law which said they should do no manner of work on the Sabbath day; again David was on the march for more than seven days — about nine or ten days — in succession without a rest day, which would not have occurred, had he been instructed in a Seventh Day commandment.¹ Furthermore, when the kings of Israel, Judah, and Edom commenced military operations against the king of Moab, the record says, they made "A circuit of seven days' journey."² This must have included a Sabbath which was treated like the other days in their march to attack the enemy. The king of Judah at this time was Jehoshaphat, concerning whom the Scripture states that he did right in the sight of the Lord.³ Now if he knew of the obligation of a holy rest and violated it, how could it be said he did right in the sight of the Lord? It is inconceivable also, how the plot to crown Jehoash by force of arms, assisted by the priest, Jehoida, could have been carried out on a holy day in the

¹ Sam. xxx. chap. ² 2 Kings iii. 9. ³ 1 Kings xxii. 43.

face of a divine command, without a stern rebuke from some quarter for such an outrageous desecration of the Sabbath.¹ Here was a rebellion plotted, the king crowned, and Athaliah murdered with her followers, all on the Sabbath Day. Yet of this king it is said, he did right in the sight of the Lord all his days. ² The only inference is that the observance of the Sabbath, as a divine injunction, was not known to the Hebrews at that time.

These scattered citations, with many others not referred to, clearly establish the fact that the day, to the Jews before the middle of the ninth century, and almost to the Exile, had no special Jewish or sacred significance; in other words, the observance of the day was not based on a divine command, but rather on a custom of the tribes among whom they settled. This largely explains the silence pertaining to the day by the historical writers, the law and the prophets, before the time of Amos.

It is a remarkable fact that the first record of the Sabbath by prophets and historians is in connection with the new moon. In the Old Testament (including the Apocrypha) the new moon and Sabbath are mentioned together eighteen

¹ 2 Kings xi. chap.

² 2 Kings xii. 2.

times. Judging from the burnt offerings by the prince and the people, the new moon was held in higher honor than the Sabbath. For the prince, the burnt offerings for the Sabbath were six lambs and one ram; on the new moon it was one bullock, six lambs, and one ram.¹ For the people the Sabbath offering was two lambs, on the new moon it was two bullocks, one ram and seven lambs.² The temple gate of the inner court was shut six days, but was open not only on the Sabbath but also on the new moon. On these days the people assembled before the gate for the purpose of worship.³ When the new moon and Sabbath are connected, the new moon refers to the first day of the month and the Sabbath to the seventh, the fourteenth and the twenty-first days of the month. No one before the exilian prophets condemned Sabbath breaking. They hallowed the day by resting from ordinary labor. Their worship consisted mainly in sacrifices which were double that on ordinary days. It was not till after the middle of the ninth century that a command was given to the Israelites, and from that time it began to take on a Jewish character; this continued till the priestly writer finally connected it with the creative rest of God, which was the crowning act in the per-

¹ Eze. xlvi. 4, 6. ² Num. xxviii. 9, 11. ³ Eze. xlvi. 2, 3.

fection of the Jewish Sabbath. Its period of development stretches in round number from B.C. 850 to about B.C. 450. It was then nationalized by the Jew and invested with a divine character.

A question will arise here in the minds of thinking Christians, and one which demands an explanation in order to prevent doubt or misunderstanding. The question is, Did Moses give the law? We have no doubt that Moses gave the nucleus of the law, but not a completed law. At first there was a crude beginning which served as a nucleus for later additions. This was handed down from one generation to another by word of mouth. Additions were made to this from time to time by the priests and prophets, all coming under the name of Moses. The Psalms of David are a parallel. At the end of the Seventy-second Psalm it is stated that the prayers or psalms of David are ended; but after this, we find many psalms called the "Psalms of David." These are additions made at a later date, but all represented as the "Psalms of David." So also in regard to Proverbs. The introduction conveys the idea that the following proverbs are those of Solomon, but proverbs of Agur and King Lemuel, are mentioned, and all popularly called "Proverbs of Solomon." So likewise, Moses gave the chil-

dren of Israel some directions and commands, which afterwards received additions, and all are denominated the “Law of Moses.” The “Little Code of laws” found in Exodus, 34th chapter, is the nearest approach to the laws as they came from the hand of Moses. Yet some of the laws of this document belong to a later period than that of Moses, for instance, the command referring to resting in plowing time and harvest time,¹ implying a settled agricultural people, which was after the days of Moses; also the command directing the Hebrews to appear three times every year before the Lord² at Jerusalem, indicating a time when Jerusalem was to be the religious centre, which was over three centuries after Moses’ time; furthermore the command not to worship or make graven or molten images must have been later than the age of Moses, for we are told in II. Kings that Moses’ brazen serpent was worshipped by the Israelites till the time of Hezekiah, when he destroyed it.³ Micah, who was a man of God, also worshipped graven and molten images, which he made himself, but they were taken from him by the Danites who coveted them, and set them up and kept them “all the time that the house of the Lord was at Shiloh.” This was

¹ Ex. xxxiv. 21. ² Ex. xxxiv. 23. ³ 2 Kings xviii. 4.

done without rebuke from God or any divine messenger.

With these few exceptions this earliest law book, the Little Book of the Covenant, contained a portion of the law as it came from Moses, and which formed the nucleus of the whole pentateuchal legislation.

Summarizing we have the following: When the Hebrews settled in Palestine they adopted directly the Canaanitish religious customs, including the Seventh Day. This was a lunar feast day, a joy day, a day in which ordinary work was laid aside for fear of offending the lunar god. This holy day together with the new moon was loosely observed simply from force of custom, till about B.C. 850, or a little later, when a command was given to the Hebrews to observe it, especially in plowing time and harvest time. About a century later, we find another code containing a commandment to observe the Seventh Day all seasons. To the Hebrews the day at first was simply a *rest day* for the special benefit of the physical constitution. The command was merely advisory without any penalty connected with it. In the reign of Josiah another law was promulgated, which presented a new motive for keeping the Sabbath. This law tries to secure obedience

by making it a memorial of the deliverance of the Israelites from the Egyptians. It was then a *memorial day*. After they were taken into Exile, Ezekiel stamps it as a "sign" between God and Israel, changing it into a *sign day*. A century later they were to rest because God rested the Seventh Day after his creative work. It then took the nature of an *example day*, that is a day to follow the example of God. It is in this period that we find a fully developed sacred Seventh Day Sabbath. From this time on Judaism developed in the direction of legalism until it assumed the character of the Rabbinical Sabbath.

CHAPTER III.

THE SABBATH IN THE CREATION STORY.

THE title of this chapter calls up a question which must be settled before we proceed further in our investigation of the subject. It is this: Was the account of the Sabbath in the first creation story of Genesis an arbitrary statement, an expression of primitive views, a poetical composition, or must it be taken literally as historic truth?

It is essential to get a clear grasp of the truth as expressed in the Bible regarding the creation Sabbath. "And on the seventh day," we read, "God finished his work which he had made; and he rested on the seventh day from all his work which he had made.¹ And God blessed the seventh day and hallowed it; because that in it he had rested from all his work which God had created and made." God simply rested from his work on the Seventh Day and blessed it. It was only on that particular day that God rested, and not on any other

¹ Gen. ii. 2, 3.

or succeeding Seventh Day. No command is here given to any human being to observe, nor can it in any legitimate way be construed as a command applicable then or since. Of what use would a command be at the beginning, seeing that human kind did not "call upon the name of the Lord,"¹ or in other words worship God, for a long time after. The substance of the text is the historic statement that God rested from His work the Seventh Day of his creation ; at least the wording evidently reveals the above conception as the mind of the author, and we must not read anything else into it. And because he rested, "God blessed and hallowed it." This additional phrase does not in any way change the meaning. "To bless" here simply means, to praise, as in the passage, "Bless the Lord, Oh my soul, and all that is within me bless his holy name." To hallow in this case is to honor ; as in the passage, "Hallowed be thy name." For God then to look with feelings of honor and praise towards a stated day, the day he rested after creation, does in no way involve a commandment to man to rest every seventh solar day afterwards. The record itself claims that no Sabbath was given to the Israelites before Exodus. The following texts throw addi-

¹ Gen. iv. 26.

tional light. "So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and showed them my judgments, which if any man do he shall live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."¹ The wording will not sustain any other meaning than that the Sabbath was given after their departure from Egypt. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them righteous judgments and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath."² These passages cannot be interpreted in any other way than that the Sabbath was given after the Exodus and not at the creation of the world.

Another fact implied in the text is that the author had in mind a day of twenty-four hours. The priestly writer seems to claim that the working and resting of God is a model to us. Some claim the day refers to an epoch of time. How could the seventh epoch of time obligate any one to rest the seventh day, any more than the seventh hour, seventh week, seventh month, or seventh

¹ Eze. xx. 10, 11, 12.

² Neh. ix. 13, 14.

year? Why should God require epochs of time to create, when all He had to do was to speak the word and it was done. If periods of time are referred to, then from what point was the first twenty-four hours reckoned? When did He commence the recurring seven-day week? When we consider that each day had an evening and morning, consisting of daylight and darkness, and that the sun ruled the day and the moon the night, we must concede the author had in mind a day of twenty-four hours. From the context, it is impossible to doubt that the day from the standpoint of the writer was similar to our day. We do not say that this creation day is scientific, but it was at least the author's view of the matter.

Again we are told that God finished His work on the Sabbath Day: "And on the seventh day God finished his work which he had made."¹ It would seem by this, that God did *not* end His work on the sixth day; but on the seventh day; therefore He must have worked a part of the holy day. However this is not a serious objection though it does represent another account.

It is certainly evident that the account was not written from the standpoint of science but from that of a Babylonian. The earth is pictured to us

¹ Gen. ii. 2.

as the centre of the universe, and the sun, moon, and stars as little lights, passing under the dome above, to serve the purpose of the earth's inhabitants. Even the sun, it is claimed, was created on the fourth day of the earth's existence. The day commenced with the evening, because the new moon, commencing the month, appears at first in the evening. The waters were separated into an upper and lower plane with a firmament and an earth between; that above shows itself during a rain, and is expressed in the words "the windows of heaven were opened," and that below appears when the water bubbles up out of the ground in the form of a spring. The Sacred Word tells of water-chambers above, from which God "waters the hills."¹ These chambers were supported by pillars which God bears up.² This leads us to the conclusion that the writer is not speaking from the standpoint of absolute truth but from the view of the people with whom he lived. It was the infancy of the human race and their ideas were naturally very crude. God is represented to us as resting and "was refreshed"³ after his work of creation. But why should the author say this, when God in the act of creation only spoke the word and it was done

¹ Ps. civ. 13. ² Ps. lxxv. 3; civ. 3. ³ Ex. xxxi. 17.

instantly. God said, "Let there be light and there was light." Such statements of belief comport with the mind in the infant stages of the race. It is true notwithstanding that God can voice himself through such men; and indeed did speak "through holy men of old," though they were without scholastic training. It must not be forgotten that divine enlightenment does not do away with one's limitations or personality. Inspiration is defined as, "The human enforced by the divine Spirit manifesting itself in excellence of various kinds and degrees, but especially in extraordinary, though not infallible insight into the nature and purposes of God."¹ Inspiration did not transform John into Peter, or Peter into John; it did not make them perfect in all things nor infallible in any particular. Inspiration did not do away with the learning of Paul, it simply enforced what he had; so that he was all the better equipped for the conflict with the Greek philosophers. Inspiration by no means makes one infallible in all points of knowledge. There is unity among intelligent and consecrated men of God when it comes to spiritual principles, but on other matters there may be difference of opinion. Paul and Barnabas differed about taking Mark

¹ Inspiration of the Old Testament by Prof. H. G. Mitchell.

with them on their second journey and separated from one another. Paul gives his own judgment concerning marriage, which may be right and may not.¹ Matthew quotes a text from Jeremiah, but the margin tells us the prophecy is in Zechariah.² Ezekiel prophesies the destruction of Tyre by Nebuchadrezzar, but he failed to destroy it, and then Ezekiel confesses his mistake and a recompense is offered.³ This is regarded as a mistake of the prophet in the divine intention, though it in no way discredits his inspiration. The prophet Nathan gave David certain directions, but the next morning he withdrew them and gave him a different message. Once Jeremiah had to wait ten days before he could find out what the will of God was.⁴ These examples clearly show that holy men may be inspired of God and yet are limited in knowledge and wisdom.

The author of the first chapter of Genesis endeavors with the resources which he had at hand, to give his views of the origin of the Sabbath. Research for the last twenty-five years in connection with Babylon has brought to light things which would serve as material for perfecting the Sabbatic institution. George Smith re-

¹ 1 Cor. vii. 25.

⁸ Ezek. xxvi. 7; xxix. 17 f.

² Matt. xxvii. 9.

⁴ Jer. xlvi. 7.

marks "The account of the creation in six days was not the only account among the inhabitants of Assyria and Babylonia."¹ Seven tablets have been found each representing a step in the process of creation. The sacred writer evidently identified the days of the week with the seven tablets of creation found with the Babylonians. It seems to be a case of parallelism. The Sabbath Day was to the writer of Genesis in existence from time immemorial; there was not a time, to his view, that the Sabbath did not exist. Seeing its great antiquity how that it met a need in the progress of humanity; and observing how nearly all peoples readily adopted the seven-day division rather than any other, also the traditions in Babylonia regarding the seven tablets or seven days representing creation, he came to the conclusion from these facts that the Sabbath must have been originated by God in the beginning of the world. Interpreting the mind of God as best he could, he endeavored with the command of limited material and information, to account in a minute way for its origin. In the same manner, the Biblical writer sees the divine institution of marriage, and tries to account for its origin in the tradition that woman was produced from a rib or the side of a

¹ Chaldean Genesis by Smith. p. 91.

man, on which account she was therefore to obey him, etc.

Likewise the mission of language is believed to be divine; the writer attempts to give its origin, and then follows with the story of the confusion of tongues while the race was building a tower to heaven. Now we are told that languages have grown and developed like a tree. The words of Max Müller put the matter in a nutshell: "Every child now learns at school that English is an Aryan or Indo-European language, that it belongs to the Teutonic branch, and that this branch, together with the Italic, Greek, Celtic, Slavonic, Iranic and Indic branches all spring from the same stock and form together the great Aryan or Indo-European family of speech."¹ New languages have sprung up recently, that is languages developed during the last thousand years. The Italian, French, and Spanish are comparatively new languages that have grown out of the Latin tongue. In the days when Rome was in her imperial splendor, these three languages did not exist.

We neither doubt that language is divine nor that the Biblical writer tried to express this as his opinion. Language is an index of a higher

¹ What India can teach us, p. 45.

nature in man; for this to be so, God must enter him, and show Himself in the mind and spirit. Without this, there would be little or no progress. Language is the symbol of the inflow of God into humanity; it is humanity's great blessing. The great truth that these men of God were trying to impress was that of the divine origin of these institutions. The details of the account are not the important thing, as they only reflect their own view. The important truth is that these institutions are divine, which holds good to-day as when first spoken. This priestly writer must certainly have been inspired, to give such a simple, true, and picturesque view of the Sabbath as compared with the polytheistic fairy tales and mythical absurdities which were current in that day.

These early views of the world and institutions generally had a grand mission, and served the needs of humanity until a very recent date. In this day and age, science has given us clearer conceptions, and the old must now give way to the new. It is not to be understood that the essential thing is to be swept away. The luminous star in the evening sky has been the same for ages; it does not change, but men are getting new and better views of it. So it is with regard

to divine things ; they exist as they always have, but we are getting new and better views of them. This thought of one idea superseding another is beautifully suggested by Rev. George A. Gordon, D.D. "The universe of the ancient thinker," he says, "was insignificant, almost petty, compared with that of the intelligent man of to-day. . . . Our planet was the very centre of the old astronomy, the biggest of all the heavenly bodies, the most important from all points of view, and the whole stellar world had its final cause of being in ministering to the welfare of the earth. The unparalleled creation hymn with which the Book of Genesis opens is based upon the old astronomy. It could have been based upon no other, for there was then no other. And the fact that it rests upon superseded science, no more discredits its imperishable moral and spiritual worth than the immense mass of outgrown opinion in Dante's great poem, discredits the enduring splendor of that production, and its permanent value for mankind."¹ Supersession is the fate of all science, philosophy, and religion. The fundamentals endure, but man's view of them must progress toward absolute truth, as he grows in his intelligence and broadens in his capacity.

¹ *The Christ of To-day*, p. 6.

As one becomes large mentally the real thing will have a new meaning to him. This is a universal experience. God is first conceived of as a great giant in the sky, tabernacled in human form; the racial child could not think of him in any other way, for it had not the mental capacity to do so. Later on the Divine Being is thought of as a great King seated with royal splendor upon a magnificent throne, sending his angels to do his bidding; and lastly, God is conceived of as an unseen Spirit everywhere present. So likewise the specific details about the origin of the Sabbath corresponded with the height of the mental development of the early Jews and fitted well with the conceptions of their age. Paul says that "God winked at their ignorance," etc., implying that their ignorance would some day give way to new light and truth. When an institution meets the purpose of humanity in ministering to its welfare morally or spiritually, it is divine; and when it ceases to do that, the time has come for it to be superseded by a nobler, higher, and more helpful institution. Thus Christ put away part of the Mosaic law that had a "Thus saith the Lord" behind it. "Ye have heard that it was said to them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord

thine oaths: but I say unto you swear not at all ; ”¹ etc. In this sense, the Sabbath is a divine institution; however, the details connected with its origin are superseded by higher and more scientific views.

¹ Matt. v. 33, 34.

CHAPTER IV.

TRANSITION FROM THE LUNAR SEVENTH DAY TO THE REGULAR SEVENTH DAY.

A SHORT time ago an interesting and ingenious pamphlet entitled "Saturdarian" appeared, in which the claim was made that the Jewish Sabbath occurred on certain fixed days of the month. So fascinating was its presentation, that a noted bishop declared it the greatest discovery of the nineteenth century. The idea of fixed Sabbaths among the Hebrews has been long held by Hebrew exegetes and scholars versed in Oriental customs and institutions, but these Sabbaths took place at the changes of the moon. This differed widely from the view of Mr. Gamble, the author of "Saturdarian," whose Sabbaths were upon other fixed dates. Upon examination, the latter's position is not borne out by facts. He first assumes that the Hebrews had thirty days in their months. This mistake alone overthrows the whole theory. At no time did the Hebrews have a suc-

cession of months of thirty days each. Until some time in the Christian era they commenced the month with the appearance of the new moon, and ended it with the appearance of the next new moon. A passage in the Talmud clears away all doubt as to the beginning and length of the month: "On the thirtieth day of the moon," says this book, "watchmen were placed on commanding heights around Jerusalem to watch the sky. As soon as each of them detected the moon, he hastened to the house of the city which was kept for the purpose and was there examined by the president of the Sanhedrim. When the evidence of the appearance was deemed satisfactory, the president rose and formally announced it, uttering the words, 'It is consecrated.' The information was immediately sent throughout the land from the Mount of Olivet by beacon fires from the tops of the hills."¹

The conception of the thirty-day month is taken from the Biblical account of the deluge. On the 17th day of the second month Noah, and all with him, entered the ark,² and on the 17th day of the seventh month the ark rested on Mount Ararat.³ This makes exactly five months. The record goes

¹ Smith's Bible Dictionary, p. 450.

² Gen. vii. 11. ³ Gen. viii. 4.

on to state that at “the end of an hundred and fifty days the waters decreased.”¹ Dividing the number of days by five it would give just thirty days for each month. But this will not stand the test of close examination. In this record there are a number of fragments loosely thrown together and not intended to be taken as exact in all details. Notice in Gen. 7: 12 it rained or prevailed forty days and forty nights, and in the twenty-fourth verse of the same chapter the waters prevailed one hundred and fifty days. At the end of forty days Noah sent forth a dove out of the ark, and seven days after its return he sent it forth again and it brought back an olive leaf, which led Noah to conclude that the waters were abated from off the earth.² This clearly intimates that in forty-seven days the waters of the flood were dried up. In the third verse of the eighth chapter it says, “After the end of an hundred and fifty days the waters decreased.” These statements cannot be literally reconciled, and must be considered as two different versions of the deluge story which the author presented for our information. Looking at it in another way, it was after one hundred and fifty days were ended that the waters commenced to decrease; that is to say,

¹ Gen. viii. 3.

² Gen. viii. 11.

it could not have been earlier than the hundred and fifty-first day of the flood that the ark rested ; and this would give more than thirty days to the month. The context informs us the ark rested on the 17th day of the seventh month or the last day that it rained. For the ark to rest before the water began to dry up contradicts all the evidences of reason. It must have been many days before the waters were sufficiently abated for the ark to find a secure resting place, for it was the tenth month when the mountain peaks began to appear.¹ Anyway the subject is looked at, nothing satisfactory regarding the length of the month can be arrived at. The record here is too fragmentary, imperfect and indefinite to be made the basis of any theory.

There is no evidence either that the Israelites copied after the model of the Egyptian months, as is confidently claimed by some reputable writers. The belief in a month of thirty days among the Hebrews is one that fails to find any facts to confirm its claims. The earliest reference to a calendar is by the book of Enoch in the second century before Christ. They then had six months of thirty days and six of twenty-nine days. Galen of the second century after Christ informs us they

¹ Gen. viii. 5.

had periods of two months of fifty-nine days, one month having thirty days and the other twenty-nine days.¹ It is an undisputed fact that until a short time before the Christian era, the Jews began the month when they first saw the new moon.

While scholars have asserted the existence of lunar Sabbaths among the early Hebrews, they have failed to go into particulars and indicate when these lunar Sabbaths were changed to the regular seventh day of time. The task before us therefore is to show when the transition from the seventh day of the moon to the seventh day of the calendar took place.

As has been pointed out,² the Hebrews borrowed largely in religious matters from other tribes with whom they came in contact. The author of Judges informs us that the Israelites married their sons and daughters to the Canaanites and adopted their religion outright.³ Until shortly before the Exile the Israelites differed very little from them in customs, habits, and religious views. Even their conception of God was but slightly different from their conception of the gods of the nations. In the dispute between Jephthah and the king of the Ammonites over the possession of the land

¹ Jewish People in the Time of Christ, Div. I., vol. II., p. 367.

² Chapter I., Part II. ³ Judg. iii. 5, 6.

of the Amorites, the king of Israel concluded with these words: "So now the Lord the God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess them? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God hath dispossessed from before us, them will we possess."¹ This text alone indicates that the God of Israel and the God of the Ammonites were both regarded as real beings, and occupied the same position to their respective peoples.

Idolatry was generally practised until the time Israel was carried away captive into Babylon. The story of Micah's idols conveys to us their religious conceptions and practices in the time of the Judges. In this instance Micah made a molten and graven image and had a priest to officiate. The Danites took them and set them up at Dan, and worshipped them all the time the house of God was at Shiloh.² When the idol was set up at Dan it was the grandson of Moses who was the officiating priest. This was all done without the rebuke of a priest, prophet, or any representative of God. Gideon also made a golden idol and placed it in the city of Ophrah.³ The Ten Tribes had idols placed at Dan and Bethel, of which it

¹ Judg. xi. 23, 24. ² Judg. xviii. 31. ³ Judg. viii. 27.

was said: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt."¹ This was their religious state for two and a half centuries. If we consult the prophets we find according to Ezekiel that idolatry never ceased with the Israelites in Egypt, in the wilderness, and in the land of Canaan.² The hundred and sixth psalm echoes the same truth. In the reign of Hezekiah a reformation took place in which the King destroyed the brazen serpent of Moses, concerning which it states, "For unto those days the children of Israel did burn incense to it."³ This kind of worship was never interfered with by any servant of God. Manasseh introduced the Assyrian religion into the temple of Jerusalem with but little opposition from the people. This would have been literally impossible had there been much difference between the two systems of worship. Antiochus Epiphanes introduced a new religion into Jerusalem but it was at the expense of the lives of hundreds of Jews. The reason of this is that it was diametrically opposed to the settled convictions of this pious people. A reformation took place under King Josiah, but it produced but little effect upon the people, for not long after this event we find this statement of Jere-

¹ 1 Kings xii. 28. ² Ezek. xx. 10, 13, 28. ³ 2 Kings xviii. 4.

miah regarding Judah, “According to the number of thy cities are thy gods”¹ Israel constantly worshipped other gods, particularly the moon, before the Exile. In the days immediately preceding the Captivity the people would not hearken to Jeremiah, but determined to burn incense to the “queen of heaven” (moon), made cakes to worship her, and poured out drink offerings to her, etc. The extent of this kind of worship is judged from this text: “To burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.”² Here is a definite and significant statement that the people of Israel, including the princes and kings, worshipped the moon as did their fathers, in all the cities of Judah, and also in the streets of Jerusalem. Furthermore, the short time they were under the influence of Jeremiah’s teaching disaster came to them, and they wanted to get back to their old

¹ Jer. xi. 13.

² Jer. xliv. 17, 18.

ways which seemed to bring them so much prosperity. About one hundred years before this time the prophet Isaiah accused the ladies of Jerusalem of wearing symbols of the moon upon their clothing.¹ At this time such a practice had a religious significance, and the symbols were not simply ornaments worn for their beauty.

We are without a definite literal statement that the Hebrew Sabbath occurred on the seventh day of the moon, but the evidence incidentally presented in the Scriptures, leaves it no longer a matter of doubt. The specific evidence in support of this position will now be presented. In approaching the subject we shall first point out a number of Sabbaths fixed on the new phases of the moon.

The new-moon day was a fixed Sabbath with the early Hebrews. "Blow up the trumpet in the new moon,"² says the Psalmist. The writer of Numbers declares this statute: "In the beginning of your months, ye shall blow with your trumpets over your burnt offerings and over the sacrifice of your peace offering." The day was at least as sacred as the Sabbath.³ The gate of the inner court was shut for six days but it was opened on the Sabbath and the new moon.⁴ On

¹ Is. iii. 18.

³ Num. xxviii. 11.

² Ps. lxxxi. 3.

⁴ Ezek. xlvi. 1.

these two days the people worshipped before the gate in the inner court. It was fitting on this day as well as on the Sabbath to visit a prophet or messenger of God. In Amos the text, “When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?”¹ leads us to the conclusion that work was forbidden on the new moon as well as the Sabbath. The sacrifices were even greater on the new moon than they were on the Sabbath day, a fact indicating the great reverence in which the new moon was held. Here then are twelve Sabbaths fixed on the new-moon days on which it was unlawful to do any work.

The next important fixed dates of the month are the 14th or 15th, which marks the moon at the full. The full-moon festival has been commemorated in musical verse by the Psalmist in the words “Blow up the trumpet . . . at the full moon, on our solemn feast day.”² A hint corroborating the truth of the above is suggested in the book of Proverbs: “The goodman is not at home, he is gone a long journey: he hath taken a bag of money with him; he will come home at the full moon,”³ or more literally and properly the full-moon feast.⁴ This feast does not refer

¹ Amos viii. 5. ² Ps. lxxxi. 3. ³ Prov. vii. 19, 20.

⁴ Inter. Critical Com. Prov. by Prof. Toy.

to the Passover, else it would have said so. It is the ordinary full-moon feast which occurs every month, and is consequently a sacred day or Sabbath. We actually find five of these full-moon feasts mentioned, and their method of observance described. In the first month the Passover is celebrated on the full moon. Again in the second month the little Passover takes place on the same date.¹ The seventh month contains a holy day which falls on the 15th of the month or on the full moon. The Ten Tribes set their autumnal festival on the corresponding day of the eighth month.² In the twelfth month at the full moon we have another Sabbath on which occurs the feast of Purim. Here are five fixed Sabbaths occurring on the full moon.

Sabbaths are also found in the second quarter of the moon on the seventh of the month. Ezekiel records that the 1st, 7th, and the 14th were of a sacred character.³ He does not say positively that they were Sabbaths, but we know that the 1st and 14th were days of rest, and it is no unwarranted inference to claim that the seventh was of a similar character. The seventh day of the third month, being the day of Pentecost, marks the moon when it is in the second quarter.

¹ 2 Chron. xxx. 2. ² 1 Kings xii. 32. ³ Ezek. xlvi. 18, 20, 21.

On the third quarter of the moon we find fixed Sabbaths again. In the first month in the third quarter of the moon, on the 21st is a holy day on which all work was forbidden. The same date is observed in the second month called the little Passover. The 22nd of the seventh month corresponds to the third quarter of the moon and is a day sacredly observed. Among the Ten Tribes the 22nd of the next month is a day of rest. Here we have 31 sacred days, 30 of which were fixed Sabbaths set upon the changes of the moon. The Sabbaths including the new moon were days on which it was unlawful to work. We cannot reasonably suppose that the remaining Sabbaths from a possible 48 could be other than fixed Sabbaths. The thought of the Jews admitting into their calendar 30 fixed Sabbaths and 18 changeable Sabbaths, is too absurd to be seriously entertained. It is also a fact of great significance that in the first month the 1st, 7th, 14th, and 21st were sacred days. These dates indicate that the system in vogue was the lunar system. While these days maintained their prominence no other system would be tolerated.

The next consideration is the connection between the new moon and the Sabbath. They are mentioned together eighteen times in the Old

Testament. Up to the latter part of the Exile their relation implied an inseparable connection. Their intimate association implies similarity of origin and nature. What was allowed or forbidden by the one, was allowed or forbidden by the other. Both were sacred days, as well as rest days, and were on a par with each other. There could not have been two kinds of sacredness attached to these festivals so closely linked together. What made the one sacred made also the other sacred. Now we know that it was the new moon that made the new-moon day sacred, so the moon also must have made the Sabbath sacred. It is unreasonable to suppose, that the regular Seventh Day, involving a new system of theology, could prevail with a people so wedded to the "queen of heaven." The new moon signalized the beginning of the months; and the Sabbaths signalized the beginning of the weeks or phases of the moon. They were all Sabbaths or rest days, but the new moon was a special one until after the Exile. The Sabbath was also called the Seventh Day because the new quarter of the moon fell generally on every seventh day of the month. Thus the new moon and the Sabbath was a phrase standing for lunar festivals. This is what they were with the Babylonians and

others with whom the Hebrews lived. The new moon was never stamped with a theocratic character, nor was the Sabbath until about the time of the Captivity. Indeed according to the priestly writer in Exodus the Sabbath was observed before they received a command on Sinai. They evidently got it where they got the new-moon worship, from other peoples who worshipped at the phases of the moon.

The first intimation of a lunar Sabbath among the Hebrews is found in the book of Kings. The Shunammite, upon the death of her son, makes a request of her husband for a servant and an ass to go to a prophet to have the boy restored to life. The husband answered: "Wherefore wilt thou go to him to day? It is neither new moon nor sabbath."¹ Both of these days were holy days and were used in consulting with priests and prophets or holy men of God. Solomon built the temple for the purpose of offering sacrifice at the new moon, on the Sabbath Day, and also at the set feasts.² The book of Amos is the next witness concerning the new moon and the Sabbath. "When will the new moon be gone," it makes the people say, "that we may sell corn? and the Sabbath, that we may set forth wheat."³ Hosea

¹ 2 Kings iv. 23.

² 2 Chron. ii. 4.

³ Amos viii. 5.

speaks of the new moon and the Sabbath as days of mirth and feasting. "I will also cause all her mirth to cease, her feasts, her new moons, and her Sabbaths," etc.¹ The same connection existed in the time of Isaiah, judging from the words, "Bring no more vain oblations to me; new moon and Sabbath, the calling of assemblies,—I cannot," etc.² Even as late as the Exile the Sabbath is not disassociated from the moon. This is inferred from the fact that the East gate of the inner court was shut six days but was open on the new moon and the Sabbath.³

That the Sabbath is a lunar festival is supported not only by Scripture but by many of our modern scholars. Brittany says: "The Sabbath was no doubt related to a very general Oriental practice as old as Vedism and Zoroastrianism and very early in use among the Semites, of arranging their religious festivals of meeting in accordance with the four quarters of the moon."⁴ Referring to the lunar origin of the ancient Sabbath, Wellhausen declares that, "no other explanation can be discovered."⁵ Tirin asserts, "The Jews observed the lunar system, and their months consisted of twenty-nine and thirty days alternately.

¹ Hos. ii. 11. ² Isa. i. 13. ³ Ezek. xlvi. 1.

⁴ Judaism and Christianity, p. 34. ⁵ History of Israel, p. 112.

Hence the feast of the new moon came to be called the thirtieth Sabbath, that is the Sabbath of the thirtieth day.”¹ The same truth is borne out by R. A. Proctor, the distinguished astronomer. He affirms that “the Jewish Sabbath is the quarter month rest day.”² Ewald adds his testimony on this subject in the words, “We have already seen that the week of seven days as the approximate quarter of a month, had been long established in pre-Mosaic times both in Israel and among many other nations.”³ This position is also endorsed by such scholars as Prof. Toy, Prof. Jastrow, and W. R. Smith.

The following considerations, being a summary of the foregoing, are presented here showing the grounds for the position taken on the early Hebrew Sabbath. (1) We have shown that the Israelites adopted their religious customs, in a great degree or wholly, from the tribes with whom they were associated. (2) According to the Scriptures moon-worship was actually practiced all over Judah a long period of time before the Exile. (3) The Scriptures inform us that the Israelites observed the new-moon day and also the full-moon day. (4) We also have from

¹ The Great Pyramid, p. 252. ² The Great Pyramid, p. 160.

³ Antiquities of Israel, p. 350.

the Scriptures the fact that 31 religious days out of a possible 48 were on the phases of the moon, and that 30 of them were, by actual statement or implication, sacred rest-days or Sabbaths. (5) The intimate connection between the new moon and the Sabbath reveals their similarity of nature and origin, and establishes the conclusion that they were simply lunar festivals occurring at the phases of the moon similar to the custom of other peoples. Here is a chain of evidence that is not lacking in a single point to establish the proposition that the Sabbath before the Exile fell on the changes of the moon.

After the Babylonish Captivity the Sabbath occurred on the regular seventh day of the calendar. The chief cause of this change was the identification of the Sabbath with the creation rest day. As Goldziher says, by the story of creation, the Sabbath was established on entirely new grounds.¹ The second cause was the desire on the part of the Jews to hold the Sabbath in contrast with that of their hated captors. The priestly writer represents the manna as falling every six days with a rest on the seventh. The time between the Passover and the Pentecost was seven weeks and this was exactly fifty days.

¹ *Mythology among the Hebrews*, p. 324.

This is conclusive evidence that the Sabbath was the regular seventh day and had no connection with the moon. The number seven was applied to the days, making the Sabbath day; to the months, making the seventh month of special religious significance; to the year, making the Sabbath year; to the Sabbath years, making the year of Jubilee.

We have seen that the Sabbath before the Exile was the seventh day of the moon, and the Sabbath after the Exile was the seventh day of time; it follows therefore that the change must have taken place within the limits of this remarkable period. This was the great transition period of the history of the Jews. It was the birthday of Judaism. In this period most of the institutions were recast and stamped with a theocratic character and adapted to the new conditions. It was fortunate for the Israelites, for it took them away from the Holy City, the temple and its rites, and disciplined them into a spiritual religion apart from outward ceremonies. Prayer now took the place of incense, fasts took the place of feasts, and worship to a limited extent took the place of sacrifices. In this period the Jews for the first time became worshippers of one God and him only. 'Tis true the prophets before the Exile, while they did not

deny the existence of the gods of the nations, exhorted the Israelites to be loyal to Yahweh alone, but such teaching did not take deep root nor make a lasting impression upon them till the Exile. The other gods were now called idols. From henotheism Israel passed into pure monotheism which at this time became an established institution. With such great reverence did they hold to Yahweh, the Jewish name of God, that they refused to pronounce or even write it, and substituted the name of Jehovah in its place. The new year was made to commence in the spring, whereas before the Captivity it commenced in the fall.

When this people was taken into captivity their public life ceased, so the only thing left for the scribes, priests and prophets, was study, meditation, and writing. The Levites or priests we are told became Scribes. Hence a great literary activity sprang up which characterized the whole period. These writers copied and collected records of wars, heroes, kings, and nations. Other literary materials such as hymns, prayers, poetry, proverbs, and traditional stories, also enlisted their interest and the world has been blessed thereby. Their contact with the Royal Library of Babylon contributed very largely to the literary treasures

of the Jews. This library, says Kent, possessed a literature, covering a period of over 3000 years and consisted of royal decrees, national annals, hymns, mythological tales, epics, magic formulas, and laws.¹ It was a luxury whose influence upon this people is not easy to estimate.

The activities of the Jews followed along another line. While they were in their captive state, they meditated upon their past sins for which they were then receiving divine retribution, thought out the right course of action for the future, and determined on a new life. They confidently looked forward to their return from captivity, so they recast old laws, developed new ones, and outlined a system of worship for the new theocracy to be established in their old Judean home. Over half of the books of the Old Testament were either written or recast during this trying period of their life.²

It was in this great Theological School that the change was made regarding the Sabbath. The transition did not take place in the first part of this dark period, for in Ezekiel's writings we

¹ History of the Jewish People, p. 61 (Babylonia, Persian, and Greek periods).

² Ibid, p. 65.

find the Sabbath still connected with the moon.¹ When Ezra returned to the Holy Land he brought with him the law book which contained the new law bearing on the Sabbath, and it was then and there put into operation. This law must have been made somewhere between b.c. 538 and the year b.c. 458, as that was the time in which the school represented by Ezra did its effective work.² The prophets just before the Captivity and those immediately after the first return give no evidence of the strict Priestly Code. The severe laws of the priest were, then, made in the latter part of the time of this School and were ready for execution when Ezra entered the Promised Land, b.c. 458. The Sabbath was then changed from the seventh day of the moon to the seventh day of the calendar, a short time previous to b.c. 458.

This contrast between the Sabbath of the Exile and the Sabbath of pre-exilic days is clearly pointed out by Montefiore in his Hibbard Lectures. He unhesitatingly asserts that the "priest's sabbath is very different from the sabbath of the Book of the Covenant or Deuteronomy." "There," he says, "the sabbath was instituted for

¹ Ezek. xlvi. 1.

² History of Israel by Kuenen, Vol. II., 152.

man's sake: here — and this is the true opposition — it is instituted for God's sake. It is connected with the creation. . . . The sabbaths are Yahveh's sabbaths, and their observance is the observance of a perpetual sign that 'ye may know that I am Yahveh that doth sanctify you.' Thus the social character of the sabbath is ignored: it becomes purely religious."¹ He continues, here as well as elsewhere in his lectures, to detail the great change that the Sabbath underwent in the time of the Israel Captivity. His published views of the transition could not be better presented substantially than through a note of Prof. Jastrow's in connection with a reference from Montefiore's lectures on The Origin and Foundation of the Hebrew Religion. "Not much is to be gleaned from the scanty notices about the sabbath found in the prophets. The two centuries preceding the Babylonian exile appear to have been a period of transition. The old Sabbath as a day of propitiation was dying out. From Amos (8: 5) one might conclude that the Sabbath and new moon had become market days. The notice in Hosea (2: 13) furnishes no clew. Jeremiah (17: 21-24) foreshadows the distinctively Jewish Sabbath. The later Isaiah (56: 2-6; 58: 13-14; 66: 23)

¹ Hibbard Lectures, '92, p. 338.

points in the same direction, while in Ezekiel (46: 1-12; 22: 26) the transition has taken place.”¹ It might be observed that the Sabbath in all its features did not receive its final touches in Ezekiel’s time as the above quotation intimates, for at that time the Sabbath was still in connection with the moon. We close the chapter with a quotation from Prof. Morris Jastrow, who has written one of the most scholarly articles on the subject.

“The Sabbath of the Hebrews was originally such a Šabbāthōn—a day of propitiation and pacification, marked by rites of an atonement character.”

“At this stage in the development of the institution, it was celebrated at intervals of seven days, corresponding with changes in the moon’s phases, and was identical in character with the four days in each month (7th, 14th, 21st, and 28) that the Babylonians regarded as days which had to be converted into days of pacification.”

“The introduction, in consequence of profound changes in religious conceptions among the Hebrews, of the custom of celebrating the Sabbath every seventh day, irrespective of the relationship of the day to the moon’s phases, led to a complete separation from the ancient view of the Sabbath, while the introduction, at a still later period, of the doctrine that the divine work of creation was completed in six days removed the Hebrew Sabbath still

¹ Original character of the Hebrew Sabbath. American Journal of Theology, April, '98.

further from the point at which the development of the corresponding Babylonian institution ceased.”

“Lastly, to put the contrast concisely between the Sabbath in its original form and the fully developed post-exilic institution, we might say that the old Sabbath was merely a šabbāthōn, one sabbathōn among many others, identical in character and spirit with a Babylonian um-nūh-libbi or sabattum; the developed institution was unique in its character, with rest from all kinds of work as its central idea, a day sacred to Yahweh who had created the world in six days and who had himself set the example for all times by resting on the seventh day. These two features — (a) a day of absolute rest and (b) the doctrine upon which this ordinance is based — represented the distinctively Jewish contribution to the Babylonian-Hebraic sabattum. Between the old šabbāthōn and the new Sabbath, however, there lies the growth of the Hebrew people from a semi-primitive condition of religious thought to the advanced belief which controls and dominates the entire pentateuchal legislation in its final — its present — shape.”¹

¹ Original character of the Hebrew Sabbath, American Journal of Theology, April, '98.

CHAPTER V.

NATURE OF THE JEWISH SABBATH.

IN dealing with this subject we shall consider separately the nature of the Sabbath before the Exile, from that which followed the Exile. As suggested in the last chapter, the experience of the Jews in Babylon produced a decided change in the character of the day. Before the Captivity the Hebrews kept the seventh day of the moon. It was observed in about the same manner and in the same spirit as by the Canaanites and the Babylonians, at least until the ninth century before Christ. It was a kind of pacification day with a feast as the principal feature. If work was performed on that day bad luck was supposed to follow as a punishment from the god whose anger had been kindled. The commands were simply precautionary. "Remember" affixed to a command, means "be on the look out for." No penalty was associated with the violation of the law at this time.

About the ninth century B.C. a change set in and the chosen people of God were to rest for the sake of the rest. A transition is beginning to show itself. The fear and reverence for the gods of the nations, are now giving way to the God of the Hebrews. The day is observed now, not so much to pacify gods, that are growing into disfavor, but for the benefit of physical rest. But among a people so permeated with religious sentiments the day could not long remain one of mere physical recreation. Some other incentive rather than that of rest must be associated with the day. In the seventh century in Josiah's reign that incentive was found.¹ It then became a day to commemorate the deliverance of the Israelites from the Egyptians. From a physical rest day it was changed into a memorial day, a national holiday. The feast occupied the principal place on this sacred day until the Jews were taken into captivity. In the book of Samuel this statement appears: "And David said unto Jonathan, Behold to-morrow is the new moon and I should not fail to sit with the king at meat." "And when the new moon was come the king sat him down to eat meat."² This evidently was the feast of the new moon. As the Sabbath and the new

¹ 2 Ch. xxxiv. 14.

² Sam. xx. 5-24.

moon were on a par regarding their nature and observance, the custom of feasting must also be considered as prevailing on the Sabbath. Merry-making was quite within the bounds of legitimate diversions on this holy day. Hosea, who lived at the time of the Assyrian invasion, speaks thus concerning the day: "I will also cause all her mirth to cease, her feasts, her new moons, and her Sabbaths, and all her solemn assemblies."¹ In this quotation, feasts, new moons, and Sabbaths, are so associated with mirth as to exhibit the Sabbath as a day of mirth. The Talmud conveys the same idea.

It appears to be a day on which prophets and men of God were consulted on matters of spiritual interest. The man of Shunam when requested to send for the prophet Elijah to restore his deceased son, replied, "Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath." Things of public interest, without condemnation, were performed on the Sabbath Day. King Jehoash was crowned king in the temple courts on the Sabbath Day.² No special sacrifices were offered on this day, and no worship different from other days, was engaged in by the Jews before the Exile. No cast-iron rules were bound upon the

¹ Hos. ii. 11.

² 2 Kings, xi. Chapter.

Seventh Day of the early Hebrews. The Puritan Sabbath had yet to come.

The same spirit was felt regarding the new moon as the Sabbath. In fact it was a kind of Sabbath as all lunar feasts were. The same things were prohibited and the same things were indulged in on both these days. "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat," says Amos, signifying the similarity of the two days.

The conception of the Sabbath was all changed after the Exile. That brief period in a captor's land worked a marvelous revolution in the religious conceptions and institutions of the Jews. After this event the distinguishing feature of the holy day was absolute rest. Shortly before the Captivity a change is plainly observable. The writer of the Little Book of the Covenant emphasizes the rest element for its own sake. It seems to partake of the nature of an humanitarian institution. But the priestly writer far exceeded these bounds. In his view the rest should be absolute, not primarily for the benefit of man but for the glory and honor of God. Absolute rest, after the example of God, was the essential feature of the post-exilic Sabbath. The word Sabbath is the Hebrew word for rest.

Among the Assyrians the word Sabbath, or more properly šabbāthōn, occurs under the form of “Sabattum” or “Sabattuv” and is explained as “a day of rest for the heart.” — “This may be positively inferred from a passage of a fragment of a lexicon of Assyrian synonyms wherein ‘Yum-nuh-libbi’ is translated ‘Sabattuv’ and means ‘a day of repose for the heart.’”¹ This “repose of the heart” has been found from a number of parallel expressions, to mean rest or cessation from anger, referring specially to the anger of the gods.² The Accadian word for Sabbath is “Udu-khul-gal” which is equivalent to the Latin “Dies nefastus” and is rendered unlawful day. In a bilingual syllabary which gives the meaning of Accadian words in the Assyrian, the Accadian word, mentioned above, is rendered “Yum-sulumi” and means “a day of completion.” For a thorough and critical treatment of the subject the reader is referred to Prof. Morris Jastrow’s article on the “Original Character of the Hebrew Sabbath.” This writer asserts that the Babylonian Sabattum is equivalent, not to the Sabbath but to the Hebrew šabbāthōn and was understood as a pacification or atonement day. The Hebrew

¹ Beginnings of History, p. 249.

² American Journal of Theology, April '98.

word *Sabbath* was decidedly different from this and meant simply physical rest.

The Sabbath was to be kept on the seventh day of the calendar regardless of the moon. It was no longer a lunar day but a day specially belonging to God. Not only was man required to keep this day separate or holy, but his ox, his ass and his cattle were required to do likewise. The land also had to keep a holy rest unto God every seven years besides the fiftieth year.

The day was hedged about with many restrictions. No manner of work was to be done on that day.¹ Not even a fire could be lighted.² No gathering of sticks was to be permitted.³ None were allowed to go out of their places on the Sabbath.⁴ All burden bearing was to be laid aside on this sacred day and traders were not permitted to enter the gates of Jerusalem.⁵ It was considered no longer a day of mirth or a feast day, but rather a solemn day of God. It ceased to be a holiday of man and became a holy day of God.

In the time of Ezekiel it was a sign day. It was the one test that determined the Jews' fidelity

¹ Ex. xxxi. 14.

⁴ Ex. xvi. 29.

² Ex. xxxv. 3.

⁵ Neh. xiii. 19.

³ Num. xv. 32.

to their own Creator. To rest on that day was the method of showing loyalty and love to Yahweh their God.

It was no longer a physical rest day simply, but a day that was absolutey owned by God himself. The idea of ownership gained the supremacy when the Sabbath was connected with the creation rest of God. When God rested the Seventh Day, that day was his rest, separate or holy unto him, therefore belonging to him. Extra sacrifices were presented morning and evening on the Sabbath. Worship was now introduced for the first time. In Leviticus we read, "Six days shall work be done, but the seventh day is a sabbath of complete rest, a holy religious meeting." This holy convocation or religious meeting developed into the synagogue.

Now we notice that there is a penalty inserted in the law for the violation of the Sabbath. The Priestly Code demands the death of the culprit who breaks the holy day of God. We have now got the Puritan Sabbath. From this time the day continued to be hedged about with legal restrictions until there arose the Rabbinical Sabbath. According to the Rabbins' view of the law, man was made for the Sabbath, instead of the Sabbath for man. This legal period culminated

with thirty-nine different things prohibited on the Seventh Day. The puerility of extreme Rabbinical legalism is seen in such restrictions as these: "None should eat an egg that is laid on the Sabbath, as the hen violated the fourth commandment in doing work on the Sabbath." When Christ with his disciples passed through the corn fields, the third rule was violated in plucking corn, as it was equivalent to threshing. Walking on the grass was also prohibited for a like reason. Even having nails in one's shoes while walking was considered equivalent to carrying a burden. One could mark down one letter of the alphabet, without violating the conception of the law, but it was wrong to mark down two letters. The Jews were not allowed to carry a mouthful of food two steps on the Sabbath Day, as it would be bearing a burden. So strict were they in this period, that they allowed the city of Jerusalem to be stormed by Pompey, without making a show of resistance. In the time of Antiochus Epiphanes the Jews permitted themselves to be cut down wholesale and even burned before they would resist or flee, because they feared to dishonor the Holy Sabbath. Strange as it may seem, in this same period the Jews themselves made an effort to do away with the Sabbath.¹ Possibly it

¹ McClintock and Strong's Cyclopædia, Vol. IX., p. 192.

was due to the ridicule that they were subject to while under the Greek administration. This Rabbinical Sabbath was in vogue during the days of Christ and his disciples.

CHAPTER VI.

DURATION OF THE JEWISH SABBATH.

WAS the Jewish Sabbath to be perpetually binding? Many assume the position that the Jewish Sabbath is now binding because a “forever” is found in connection with the Sabbath command. They were to observe it throughout their generations forever. But what is implied in this injunction? The same command is given in relation to the Passover: “And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.”¹ The same is said about the feast of unleavened bread: “And ye shall observe the feast of unleavened bread; for in this same day I brought your armies out of the land of Egypt ; therefore shall ye observe this day in your generations by an ordinance for ever.”² The Covenant of Circumcision was to be everlasting, which signified

¹ Ex. xii. 14.

² Ex. xii. 17.

that it was to endure forever.¹ The same idea obtains in relation to the atonement,² burnt offerings,³ oil for lamps,⁴ washing of hands and feet,⁵ fringes on the borders of garments,⁶ and many other ceremonies of a similar character.

It will be noticed that the word rendered “forever” is in Hebrew “olam,” meaning indefinite or uncertain time, except when used in connection with God; then it strictly means eternal. The same word is used in the text, “I have long time holden my peace.” Here it means limited time or during one’s life time. The same word is used in the sixty-first chapter of Isaiah,⁷ where it means “old.” Again “olam” is the Hebrew word rendered “old” in the phrase “build the old waste places.”⁸ Nothing more can be postulated for “olam” than “a long time” when not directly applied to God. If the Jewish Sabbath is adhered to, because there is an injunction to observe it forever, by what authority are these other things, mentioned above, left undone at the present day? Many hold strongly to the Sabbath because it was a sign between God and his people; and for this reason, it was obligatory upon them

¹ Gen. xvii. 13.

⁴ Lev. xxiv. 3–5.

⁷ Is. lxi. 4.

² Ex. xxx. 10.

⁵ Ex. xxx. 21.

⁸ Is. lviii. 12.

³ Ex. xxix. 42.

⁶ Num. xv. 38.

for all time to come. But circumcision was also a sign between God and his people. If we hold to the one because it is a sign, we must hold to the other. If we refuse to obey one, for the same reason we must decline to obey the other.

The Jewish Sabbath is not a transference from the heathen Sabbath, nor does it look in that direction for its authority; the latter simply formed a model and the remainder was furnished by the Hebrews themselves. The purpose, spirit, and ceremonies were all different from that of the heathen. The heathen holy day was principally a feast-day with the remaining time given up to recreation and amusement, but the Hebrew holy day was a rest-day in honor of God.

PART III.

THE SEVENTH DAY OF THE CHRISTIANS.

CHAPTER I.

REFERENCES TO THE LORD'S DAY IN THE NEW TESTAMENT.

THE resurrection of Christ took place on the first day of the week, and on that day the assembled disciples were favored with a visit from their risen Lord and Master. The Sacred Record says, "And very early on the first day of the week, they come to the tomb when the sun was risen."¹ When they came they found the stone rolled away which closed the entrance to the tomb. Upon entering, an angel conveyed the startling intelligence, "He is risen." He is reported as appearing five times on that historic day, in one case to *two of his disciples* as they journeyed to Emmaus, and again, later in the evening, to the *eleven* in a secluded room in the city of Jerusalem.

The little group of followers met again with Christ on the next first day of the week. "And after eight days again," writes John, "his disciples

¹ Mark xvi. 2.

were within.”¹ If this text were interpreted literally, we would be warranted in inferring that the meeting was on the second day of the week. A number of similar expressions indicate that the days were reckoned inclusively. The length of time that Christ lay in the grave is expressed as follows: “in three days”²; “the third day”³; “after three days.”⁴ These expressions are intended to convey the same idea. The Levitical law states: “In the eighth day the flesh of his foreskin shall be circumcised”⁵; but we are told in Luke that “When eight days were fulfilled (that is after eight days) for circumcising him, his name was called Jesus.”⁶ Here the same thing occurs, that is, representing a period as past when the event happens on the last day of the period mentioned. The modern writer would say, “On that day week they met again.” It seems that the Jewish writer included parts of two resurrection days, counting the first Sunday and the succeeding one, thus making the second resurrection day the eighth day after. An “Eighth day after,” is an idiomatic expression signifying “that day week.” The “eighth day” was a familiar term in early times among the

¹ John xx. 26.

³ Ibid. xvi. 21.

⁵ Lev. xii. 3.

² Math. xxvi. 61.

⁴ Mark viii. 31.

⁶ Luke ii. 21.

Apostolic Fathers, signifying the day after the seventh.

A point worthy of note here, is the mention of the disciples meeting together in the evening of Christ's resurrection. Now, the Jewish day commences at sundown, and according to their reckoning it would be the second day of the week. The text directly states that they met the first day of the week in the evening. It is evident that another method of reckoning time was used, no doubt that of the Romans who commenced their day at midnight.

The author of the Acts of the Apostles records this statement: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them."¹ The introduction of the words, "when we were gathered together to break bread" implies that it was a customary meeting on a certain day of the week, and at a certain time of the day, understood by the writer and the persons written to. If it had been a special meeting called for the occasion, the wording would have indicated that fact. The diction compels us to conclude, that the Christians met together regularly on the first day of the week.

¹ *Acts xx. 7.*

A passage in 1 Corinthians, bearing on this subject, reads as follows: "Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collection be made when I come."¹ At first sight this does not seem to add much to the theme under consideration, as it simply records the fact that a certain amount for the saints of Jerusalem was laid aside every first day; but when taken in connection with its original meaning, and with the custom of the Apostolic Church, it means a great deal. The original word translated "lay by in store" is "*thesaurizon*," and according to Macknight and others, has reference to the Church box or treasury. Spiers says that it means "putting it into the treasury."² It does not seem that any other meaning is permissible when we take into account the last words of the verse which says, "that there be no gatherings when I come."³ Now if this money were laid up in their homes, there would still have to be a house-to-house collection when he came. That was just what Paul wanted to avoid. But if it were put into the treasury it would be all ready when he came, thus preventing delay. Later on the church regularly took a collection for the poor on the Lord's day when they met for worship.

¹ Cor. xvi. 2. ² Sabbath for Man, p. 54. ³ 1 Cor. xvi. 2.

The Revelation of John does not fail to notice the Lord's Day. "I was in the Spirit on the Lord's Day," he says. This is not the Sabbath of the Jews, as some assert, for if it is he would have said so in the phraseology of his day. They had a different name for the Seventh Day than that of Lord's Day. The Lord's Day was never used in connection with the Sabbath. This is not the judgment day, as some commentators think, for he was on the Isle of Patmos and not in heaven above. It is the first day of the week, and the Lord's Day was the term used to designate it in the early church.

Though not much is said about the Lord's Day and its services in the books of the New Testament, yet from what little is incidentally mentioned, much can be legitimately inferred. There are several passages, which make it clear that the disciples of Christ came together regularly in a church. "For first of all, when ye come together in the church," and in the same connection, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper. What? have ye not houses to eat and drink in? or despise ye the church of God?"¹ are two texts selected from a number similar in kind, which es-

¹ 1 Cor. xi. 18, 22.

tablish the certainty that the early adherents of Christianity met together in a building used for the purposes of a church. Private houses were also meeting places when more convenient buildings could not be obtained.

The New Testament also reveals what day it was on which they met. Luke declares in the Acts of the Apostles, "And upon the first day of the week when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow."¹ There can be no division of opinion here about the first day of the week being the regular meeting day of the disciples or church at Troas.

We have settled then that the followers of Christ met together in their churches on the resurrection day of Christ. The next task is to ascertain their kind of service. It is plain from the above texts that *preaching*, at least occasionally, formed a part of their exercises. *Exhortation* seems to be quite prominent in the first stages of the Church. Speaking in unknown tongues is simply exhortation in a foreign language. "If therefore the whole church be assembled together into one place and all speak with tongues";² "Howbeit in the church I had rather speak five words

¹ Acts xx. 7.

² 1 Cor. xiv. 23.

with my understanding that I might instruct others also, than ten thousand words in a tongue"; "If any man speaketh in a tongue . . . let one interpret, but if there be no interpreter let him keep silence in the church"; "For ye all can prophesy (exhort) one by one, that all may learn and all may be comforted"; "Let the women keep silence in the churches . . . for it is a shame for a woman to speak in the church," are texts that put beyond a doubt the idea of exhortation in the primitive church. The *reading of epistles* from absent disciples sometimes entered into the programme of services. In the first letter of Paul to the Church of Thessalonica, he directs the church to have the letter read to all the holy brethren, and again he adds, "And when this epistle hath been read among you, cause that it be read also in the Church of the Laodiceans; and that ye also read the epistle from Laodicea."¹

The reference to praying in an unknown tongue and similar utterances lead us to infer that *prayer* was one part of the order of exercises.

Singing seems to have been another element in worship, for the letter to the Church at Colosse says, "teaching and admonishing one another in psalms and hymns and spiritual songs."²

¹ Col. iv. 16.

² Ibid., iii. 16.

Another important factor in their order of worship was the *Lord's Supper*. From Acts xx. 7, that seems quite well established. In fact they observed it every day at first, for after the day of Pentecost we are told the disciples went from house to house breaking bread, etc. But later on this rite was reserved for the Lord's Day when they were all assembled together.

We are not certain that the collection for the poor was taken regularly at this particular time, though we do know that they had *special* collections. However at the period immediately succeeding this, the collection for the poor was *regularly* attended to. The New Testament then furnishes evidence that the Apostolic Church met together on the first day of the week, and had religious services consisting of (1) preaching, exhortation, or reading of epistles, (2) singing, (3) prayer, and (4) the Lord's Supper.

These are all the *direct* references to the Lord's Day in the writings of the New Testament; and it is a surprise to some that so little is said about it. But matters of this character were considered non-essentials, and were mentioned because of some special circumstance calling them forth. It is true there is no commandment touching upon the subject of the observance of the Lord's Day in

apostolic literature, but why should there be, when the Holy Spirit was to lead, guide and teach the disciples in all things? It grew up gradually like other Church institutions. Confirmation is not commanded in the New Testament writings, but laying on of hands is incidentally referred to a number of times. Religious orders are not commanded, but we find in the pages of New Testament literature, the orders of deacons and elders. It was the method of the Spirit, not to promulgate court-room decrees, but to lead men by his silent influence to adopt whatever action or institution was best under the circumstances.

CHAPTER II.

TESTIMONY OF ANTE-NICENE FATHERS AND WRITERS.

A FORMER chapter touched upon the Biblical features of the Lord's Day, and now we take up the evidence outside of the books of the Bible. This will include the testimony of the Apostolic Fathers, the Church Fathers, and writers of pagan persuasion. These writings throw a flood of light upon the question of the Lord's Day, and put beyond controversy the fact of its existence as a Christian institution in the first days of Christianity. Though this evidence is not in the Bible, yet it is not to be discredited. We must not shut our eyes to the fact that there are data outside of the Bible as well as in it, relative to the earliest history of Christianity. We must search for the truth in secular history as well as in the Bible, and we know that all truth is of God. The wars of Cæsar were a fact in history, though they are not referred to in the Bible. So with regard to

the Lord's Day; if we find a fact outside of the New Testament, it is as much of a fact as if it were in it, because it is true.

The following witnesses supplement the last chapter in proving the prevalence of the Lord's Day at least in the apostolic period. I select the witnesses before the Nicene Council because¹ at that time Church authorities commenced to make canons bearing on the day, and civil rulers issued decrees, with which all Bible students are familiar. To connect this time or period with the apostolic period, with a special reference to the Lord's Day, is now our appointed task.

About the year A.D. 70-79 Barnabas wrote, saying "We keep the eighth day with joyfulness; the day on which Christ rose from the dead."¹ The authenticity of this is questioned. However, if it was not written by Barnabas it was by some other, who expressed the thoughts and views of this early period.

Ignatius, who died about A.D. 107, contributes his part to the Lord's Day literature, which is considered very valuable as he was a contemporary of John. He speaks in this wise: "If therefore those who were brought up in the ancient order of things have come unto possession of a new hope,

¹ *Ante-Nicene Library*, Vol. i., 123.

no longer observing the Sabbath but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by his death.”¹ In this quotation the original for Lord's Day is “Kuriake.” This does not mean “Day of the Lord,” but it is a noun phrase, and is an expression standing for an institution.

Special significance is placed upon Pliny's letter to Trajan about A.D. 103–105. Pliny was Governor of Pontus and Bithynia and was ordered by the Emperor Trajan to root out the Christians. Pliny writes to the Emperor about the Christians, and says: “They declared that all the wrong that they had committed, wittingly or unwittingly, was this, that they had been accustomed on a fixed day to meet before dawn and sing antiphonally a hymn to Christ as God and bind themselves by a solemn pledge, not to commit any enormity, but to abstain from theft, brigandage and adultery, to keep their word, and not to refuse to restore what had been entrusted to their charge if demanded. After these ceremonies they used to disperse and assemble again and share a common meal of innocent food.”² From the context and other evidences it is reasonably concluded that the stated day was no other

¹ A. N. L., Vol. i., 180.

² Quar. Rev., Vol. 135, 43.

than the first day of the week. Another very early document recently found, called the "Teaching of the Twelve," which dates about A.D. 120, makes this statement: "But every Lord's Day do ye gather yourselves together and break bread and give thanks after having confessed your transgressions, that our sacrifices may be pure."¹

The newly discovered Sinaitic document of Aristides, the philosopher of Athens, throws light on this institution. In the letter to the Emperor Trajan, about A.D. 125, he ignores Sabbath keeping among the list of duties of Christians, and claims the Jews are in error in observing the Sabbath.²

Justin Martyr who wrote in A.D. 138 declares: "On the day called Sunday all (Christians) who live in cities or in the country, gather together in one place; and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the President verbally instructs, and exhorts to the imitation of these good things."³ Again in the same connection, he says, "Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a

¹ Teaching of Twelve Apostles, Chap. 14.

² Discourses of Aristides, Chap. 14.

³ A. N. L., Vol. ii., 65, 66.

change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.” Elsewhere are these words: “The command to circumcise infants on the eighth day was a type of the true circumcision by which we are circumcised from error and wickedness through our Lord Jesus Christ, who rose from the dead on the first day of the week, therefore, it remained the first and chief of all days.”¹ About this time Melito, bishop of Sardis, wrote a treatise on the subject of the Lord’s Day. It must have developed to be of considerable importance to be the subject of a treatise.

Irenaeus, bishop of Lyons, in A.D. 178, observes: “This custom of not bending the knee on Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him.”² He adds further: “The Lord’s resurrection should be celebrated on no other day than the Lord’s Day; and on that day alone we should observe the paschal feast.”³ Dionysius of Corinth, a contemporary of Irenaeus says: “We celebrate the Lord’s Day.”⁴ The Apostolical Constitutions, written about A.D. 300, contains

¹ Discourse with Trypho. Sec. 41.

³ Eccl. His. ii., 236.

² A. N. L., Vol. ix., 162, 163.

⁴ Ibid., ii, 26.

this clause: "On the day of the Resurrection of the Lord, that is, the Lord's Day, assemble yourselves together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ."¹

Tertullian, the great Carthage presbyter, who lived and wrote in the latter part of the second century and part of the third, gives expression to his views in these words: "We have nothing to do with the Sabbath or other Jewish festivals, much less with those of the heathen."² Bardesanes of Edessa, a Syrian who flourished about A.D. 180, says: "One day, the first day of the week, we assembled ourselves together and on the days of the readings we abstained from sustenance."³ Clement of Alexandria bears witness to the Lord's Day, in this manner: "He, in fulfilment of the precept, according to the Gospel, keeps the Lord's Day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself."⁴ Anatolius, bishop of Laodicea, a Greek, and living in the year A.D. 200 offers this testimony: "The obligation of the

¹ A. N. L., Vol. xvii., 189.

² Ibid., Vol. xii., 85.

³ Book of the Laws of Countries.

⁴ A. N. L., Vol. xii., 461.

Lord's resurrection binds us to keep the paschal festival on the Lord's Day. . . . The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's Day. . . . Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it on the same principle.”¹ There was no Church law at this time to compel the celebration of the Lord's Day. It was optional; so their love for Christ led to the celebration of the day. It was this idea of personal love for Christ that established such a general custom.

Origen, who lived about A.D. 225, was a man of great learning and high authority in the early Church. In the following he makes known his arguments against possible objectors: “If it be objected to us on this subject, that we ourselves are accustomed to observe certain days, as, for example, the Lord's Day, the preparation, the Passover, or the Pentecost. I have to answer, that to the perfect Christian, who is ever in his thoughts, words and deeds serving his natural Lord, God the Word, all his days are the Lord's and he is always keeping the Lord's Day.”²

Victorinus, bishop of Petau, about A.D. 300, furnishes us this statement: “On the former day

¹ A. N. L., Vol. xiv., 416, 419, 425. ² Ibid., xxiii., 509.

(the sixth) we were accustomed to fast rigorously, that on the Lord's Day we may go forth to our bread with giving of thanks. And let the parasceve become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ himself, the Lord of the Sabbath, says by his prophets that his soul hateth, which Sabbath he in his body abolished.”¹ Peter of Alexandria, about A.D. 306, certifies to this: “But the Lord's Day we celebrate as a day of joy because on it he rose again, on which day we have received it for a custom not even to bow the knee.”²

The testimony of the Father of Church History, Eusebius, is of great significance. He was possessed of great learning, travelled extensively, and had access to those agencies which would make him thoroughly conversant with Christianity, whose history he had given to the world. About A.D. 324 he writes concerning the patriarchs: “They do not therefore regard circumcision nor the Sabbath, nor do we, because such things do not belong to Christians.”³

In the foregoing testimony we have those who were contemporaries of the apostles, who learned directly from them of their teachings and customs.

¹ A. N. L., xviii., 390.

² Ibid., xiv , 322.

³ Ecclesiastical History, Vol. i., 42.

Also there were a number that were living with the contemporaries of the apostles, and received apostolic truth and practice second hand from the chosen ones of the Master. All with the exception of the last two or three named writers, had some part of their life contemporaneous with at least some of those who lived and talked with the disciples. The Lord's Day is a definite expression used by the following authorities: The Teaching of the Apostles, Ignatius, Dionysius, Melito, Irenaeus, Clement of Alexandria, Tertullian, Origen, Anatolius, Apostolical Constitutions, Victorinus, Peter of Alexandria, and Eusebius. These writings connect in a continuous line the Nicene Council with the time of the apostles. Then the testimony of the Apostolic Fathers, Church Fathers and other writers undisputedly supports the claim that the Lord's Day was in this early age a day of worship on the first day of the week, in commemoration of the rising of Christ from the dead.

CHAPTER III.

RELATION OF THE LORD'S DAY TO THE JEWISH SABBATH.

ALMOST all writers upon this subject maintain that the Lord's Day is a continuation of the Sabbath of the Jews, yet none can tell when it was changed, how it was changed, or by whom it was changed. There seem to be no grounds for making such an assertion. It is a position the supporters of such a view are driven into, when they maintain the perpetual obligation of the fourth commandment. There is no record of such a change. Paul did not emphasize one day as being more sacred than another. If there was any official change at this time he would have mentioned it. It was definitely stated that the law was abolished: not a part of the law, but the "books of the law," and the law of Christ, which is the law of love, substituted. Another fact is, that the apostles and the whole Church since have met on the first day of the week and worshipped the Master. Now if

there was a change in the day, it rests upon those who make the claim to substantiate it, and not beg the very question which they are to prove. Neither a guess nor a supposition is scientific evidence. No writer of the early centuries of the Christian era has intimated any such change. The facts in the case clearly show that the Lord's Day is a new institution, having no dependence on the Jewish Sabbath. If there was a change, then when was the last Sabbath and when the first Lord's Day? If a change, then it was a fully developed Lord's Day from the beginning, which is not the case. It grew to be what it was by degrees through many years. At first it was simply a memorial day, then it developed into a worship day. After a long period of time Christians rested from labor during the whole day. An official change would require them to rest the whole day from the beginning. There is no commandment or even a hint from the apostles or others that there was a change of days in the sense, that the Lord's Day is a continuation of the Sabbath. It is true that the Lord's Day followed the Sabbath in the sequence of time, and in a measure took its place, so also our Christmas took the place of the Roman feast of Brumalia, and the feast of Easter took the place of the Teutonic feast of Ostera or Eastre;

that, however, does not imply that one is a continuation of the other or dependent on the other for its existence or authority.

The bold charge is made that Constantine changed the Sabbath at the instigation of Pope Sylvester. The testimony of history completely dispels such a delusion. As has already been suggested, there was no official or other kind of change from one day to the other. One day died out and a new day arose, having no dependent relation to that which was abolished. At this time there was no pope exercising authority over *all* other churches. Sylvester was only the bishop of the city of Rome, having no voice over the rest of Christendom; neither is there the faintest evidence to show that he dictated the Sunday legislation of Constantine. Before the Sunday laws of Constantine, three edicts had been granted giving Christians liberty in the exercise of their faith. Gallienus about A.D. 260 allowed Christians the free enjoyment of their religion and restored their confiscated property. This was annulled by Diocletian. In A.D. 311 came the Edict of Toleration, and two years later the Edict of Milan, giving again constitutional liberty to the Church to worship God as they saw fit. These measures were only a preparation for the famous Edict of A.D. 321 which legalized

resting on Sunday. Christianity now had legal rights under Constantine, but only the followers of Christ observed the Lord's Day. The week of the pagan Romans was an astrological week in which all days were religious days: They had no special rest day, and so worked on the Lord's Day the same as any other day of the week. Because this interfered with the Christians who rested on Sunday, Constantine issued an edict requesting all, except those in country districts, to rest on the day of the sun or the first day of the week. This law did not call into existence Sunday or Lord's Day, as some assert. It was at this time generally observed by the Church. One Church council at least had, as has been mentioned before, taken action on it. The Council of Elvira which met sixteen years before this, decreed, "that all who abstained themselves three Lord's Days from Church service, that they should be suspended." Though an avowed Christian submitting to Christian rites, Constantine's failure to connect Sunday with the resurrection of Christ is not due to any leaning to the pagan form of worship; it is rather the policy of a wise statesman. This no doubt was a political expedient designed to weld together the two rival religious factions of his empire without giving offence to either. Even the coins which he issued had

the image of Christ on one side and Apollo on the other. Had he connected Sunday with the resurrection, it would have displeased a considerable portion of his soldiers and subjects, and thus would have, no doubt, produced serious results. The Romans worshipped the sun on the second day of the week, and Christians observed the very same day in honor of Christ; and in appointing the first day of the week as a rest day in cities and towns without giving a reason, he gave no offence to the pagan element and fully satisfied the demands of the Christians. However he exhorted his soldiers to worship the one true God.

The custom of observing the first day of the week had spread all over Christendom, else it would have been literally impossible for Constantine to enforce such a law. The whole history of humanity has demonstrated again and again how futile it is to arbitrarily force a religious custom at once upon any people with opposing convictions. The enactments of previous councils show how strictly the day was regarded before Constantine's time.

It is pertinent to note, that the Sunday of the Romans was not the first day of the week, nor the seventh day of the week. Saturday, or the day dedicated to the God Saturn, was the first

day of the astrological week of the Romans; and Friday, or the day dedicated to the God Venus, was the seventh day of the week. All the days were dedicated to some divinity: Saturday to the God Saturn; Sunday to the sun god; Monday to the moon god; Tuesday to Mars; Wednesday to Mercury; Thursday to Jupiter; and Friday to Venus. The sun of course being the largest luminary would receive the most homage. But in that age they did not abstain from labor on that day in honor of their god; they had no regular rest days, for all days with them were worship days. The above order of the divinities is a matter of much interest to many. If the sun were the greatest divinity, why not have it placed first in the list? The order was taken from Egyptians, A.D. 150, and they in turn from the Babylonians, who first established the system. The Babylonians devoted each hour of the day to the divinities in their order. The god that presided over the first hour of the day had special supervision over the whole day. They commenced the system with Saturn, the most distant planet, whereas in ancient India they commenced the week with the moon, as it was the nearest planet. In this way arose the order of the Roman week. It is plain that the Romans wor-

shipped every day of the week, but had no particular rest day during their later history.

The statements of the Church Fathers continue in the same line. Justin Martyr and Tertullian state expressly, that like circumcision the Sabbath is abolished under Christianity. The latter says: “The precept to keep the Sabbath was not eternal, nor spiritual, but temporal which would one day cease.”¹ Irenaeus also did not consider “the Sabbath laws of the old dispensation as having any statutory force under the new dispensation.” The epistle of Barnabas, while commending the eighth day, speaks of the Lord as having abolished Jewish sacrifices, new moons, and sabbaths.² The Sabbath, according to this view, was no longer binding and was not enforced.

Bardesanes contrasts the observance of the Seventh Day by the Jews with that of the First Day by the Christians, implying two separate institutions, and that the latter did not regard the First Day as a continuation of the Jewish Sabbath, but rather as a distinct and separate institution.³ Victorinus says: “Christ abolished the

¹ Church History by Sheldon, Vol. i., 275.

² A. N. L., Vol. i., 103, 128.

³ Sunday by Hessey, 291.

Sabbath with his own body.”¹ But a thing that is abolished cannot yet be in force. And Eusebius, whose word carries great weight, says, “Nor do we keep the Sabbath because such things do not belong to Christians.”² The implication is, that Jewish laws and institutions had no binding authority on Christians. Athanasius speaks emphatically of the Sabbath, as having deceased,³ which statement he would not have made, if its observance were still obligatory under the new name. Athanasius is credited with saying in “De Sabbatis” that “The Lord transferred the Sabbath to the Lord’s Day.”⁴ This is so utterly at variance with his statements in his other works that it has been positively rejected by scholars as not genuine. The words of Hessey ought to be conclusive: “Another work ascribed to Athanasius, and entitled ‘De Sabbatis,’ I reject for reasons assigned by the Benedictines without scruple. They speak most slightly of it, and Fabricius has not a word to advance in its favor. I only mention it because of a peculiar phrase which is found in it, and which has by some been

¹ Book of the Laws of Countries.

² Eccl. History, Book III., chap. xxvii.

³ Sunday by Hessey, p. 68.

⁴ Ibid., p. 69, 70.

interpreted as declaring that the Sabbath lives in the Lord's Day. Even admitting, which we cannot, the treatise to be genuine, the words need mean, when taken with the context, no more than this, ‘The Sabbath, the shadow of things to come, is no more. The truth and the Lord of truth have been magnified, and are commemorated in the Lord's Day.’”

Cyril, Archbishop of Jerusalem (A.D. 345), instructs the people to “abstain from all observance of Sabbaths.”¹ Epiphanius speaks of the great Sabbath rest in Christ, to which the smaller or original one was an introduction.² He states clearly that the Jewish Sabbath, being an introduction, is abolished.

Gregory of Nyssa regards the Sabbath “as a Jewish institution.”³ If so, it in no sense affects Christians. Jerome comparing Jewish and Christian institutions, places the Sabbath with the former.⁴ Augustine declares that the rest of the Sabbath he considers no longer binding as an observance.⁵ It is very plain that the fourth commandment had no statutory force under the new covenant.

¹ Lives of the Fathers, Cyril, p. 5.

⁴ Ibid., p. 73.

² Sunday, p. 71.

⁵ Ibid., p. 75.

³ Ibid., p. 72.

It has been objected that, although the Sabbath is abolished, the fourth commandment is not abrogated. If the Sabbath is abolished how can the Sabbath commandment be still in force? It was the commandment that gave the Sabbath its life, validity, and source of obligation. Now in order to annul it, the authority that gave it existence and validity, must necessarily be annulled. If the Lord's Day was the *Sabbath* then the Sabbath was not abolished, but only moved to another day of the week. No writer of the early centuries ever quoted the fourth commandment as a reason for keeping the Lord's Day, for then they would be putting themselves again under the authority of the law. 'Tis true, as some writers of the early Church have intimated, the Sabbath is yet in force in the sense of a spiritual rest (Sabbath) in Christ, in which case all days are Lord's Days. Such references as "Sabbath typical of the great Sabbath in Christ," "Sabbath a shadow of things to come" which is Christ, cannot be construed to refer to the Lord's Day but rather to the whole Gospel Dispensation.

We have, therefore, failed to find a single fact to convince us of the great change from the Jewish Sabbath to the Lord's Day. There is nothing to show that the Lord's Day was founded on the

ancient site of the Sabbath, or was a continuation of it, or had its authority in a Jewish command, or that its observance was based on the prescription of the fourth commandment. No Christian institution is or can be consistently grounded on the statutes of a Jewish law. One of our greatest authorities on the Sabbath question gives expression to these significant words : "In no clearly genuine passage that I can discover in any writer of these two centuries, or in any public document ecclesiastical or civil, is the fourth commandment referred to as the ground of the obligation to observe the Lord's Day. In no passage is there any hint of the transfer of the Sabbath to the Lord's Day, or of the planting of the Lord's Day on the ruins of the Sabbath."¹

The period referred to above is the fourth and fifth centuries, but he makes similar remarks regarding the first three centuries. The Jewish Sabbath possibly supplied a model or type but had no statutory force to those who were not under the law. This idea is sustained by another painstaking author, whose candor and critical acumen render his conclusions of great value. His summing up is found in the following words : "The utmost connection predicated in the first five,

¹ Sunday by Hessey, p. 86.

perhaps we may say six, centuries between the Jewish and the Christian day appears in the idea, very rarely expressed, that the former was in a sense emblematic of the latter.”¹ The heathen Sabbath was a model to the Jews as regards a septenary division of time, but the authority of the Jewish Sabbath was not based on heathen commands, customs, or institutions. So likewise was the Jewish Sabbath a model for the Christian’s worship day, but that in no way is to be considered an authority for the observance of the Lord’s Day. They were two separate institutions, one having no causal relation to the other.

¹ Sheldon’s Church History, Vol. i., 488.

CHAPTER IV.

RELATION OF CHRIST TO THE SABBATH OF THE JEWS.

FROM the first it was the purpose of Christ to inaugurate a reign of love and righteousness. The kingdom of heaven, which was nothing more than the kingdom of righteousness here on earth, was the central theme and key note of all his discourses. Christ while on earth doubtless conformed more or less, as it was expedient, to the customs of his Jewish brethren, but his ultimate purpose and aim crops out again and again. At first in the beginning of his ministry he said: “I came not to destroy the law and the prophets but to fulfil.” This law was fulfilled only in love; this no doubt was his meaning, for he immediately began to wipe out objectionable features of the Jewish law. For instance, notwithstanding it was Moses who, at the command of God, gave the law of divorce, yet Jesus caused it, as also the law of revenge, to be annulled. His

attitude can be further gathered from passages like this: "Ye have heard it said by them of old time." He does not say "the Scriptures," but them of ancient times. It certainly lacked the reverence that the Jews held towards the Sacred Writings. If this were translated into our vernacular it would strike our ears, as it did the listening Jew, something like this: "Ye have heard it said by some antiquated men." From such texts his attitude towards the law could not be mistaken. His parables concerning the new piece of cloth on an old garment, and also the new wine in old bottles, clearly teach us that Christianity was entirely new in spirit and form, and not intended to be a part of, or a patching on, to a Jewish system. The old garment and the old bottles of wine, which stand for Judaism, are, part and parcel, laid aside as useless and something better put in their place. If he was loyal to the letter of the law then these words are devoid of meaning.

Because the circumstances demanded that he should passively conform to the ceremonial part of the law, there is nothing in that which would make it binding on all succeeding generations. Any other course would prejudice the Jews against him and he would consequently be unable

to influence or lead them in the direction of his great reformation.

When Christ healed the leper, he thus instructed him: "Go thy way, and show thyself to the priest, and offer for thy cleansing according as Moses commanded."¹ This is the only Mosaic ceremonial command that Christ gave during his ministry. It is not implied by this act, that he intended such ceremonial to be binding. His talk with the woman of Samaria implies that all ceremonials were to be done away with, and that not only for the future, but they at *present* were of no avail. "But the hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and truth."² His other commands were chiefly ethical. At the close of his ministry the sign of a disciple was love, and salvation was not based upon the performance of the law, but by believing on him and thereby entering upon the new life. The mission of his life was to bear witness to the truth, and be himself truth incarnate, or love incarnate. This new religion that he presented was without priests, temple, sacrifice, ritual, formal laws and ordinances. Love to God and man was the essential factor; simply goodness or God-likeness without

¹ Luke v. 14.

² John iv. 23.

laws or ceremonies. It was in spirit and truth, that this new form of religion was to consist. This was the kingdom of God which he emphasized so much during his earthly career. It was nothing more nor less than the kingdom of righteousness here on earth, under the direction of the Messiah or vicegerent of God. The teaching, ordinances, offices, etc., were to grow out of the Christian consciousness of his followers. Not a word is said about a New Testament book, bishops, deacons, order of service, Christmas, Sunday, Good Friday, etc. All these are left to the consecrated common sense of Christians. They were to choose from time to time what was for the best interests of the Church, or rather the kingdom of God.

It is singular that in all Christ's teaching he never emphasized Sabbath observance. When the young ruler came to inquire of him concerning eternal life, Christ told him to keep the commandments. He named five, leaving entirely out of the enumeration the Sabbath commandment. Only some moral commandments were mentioned, as these were all that were necessary. This again supports the proposition that his religion was ethical. Indeed he did not scrupulously observe the Sabbath himself. We have the authoritative statement in the Gospel of Luke that he attended

a feast at a Pharisee's house on the Sabbath day. This would involve the preparation of a fire, etc., which was forbidden. Surely this does not indicate that he held even with ordinary reverence the fourth commandment. Those commandments that he deemed essential and useful he specifically mentioned, and no law that he considered important was left unnoticed. He picked out and applied the ethical laws of the Old Testament that were specially fitting to the time and country. He saw that the Sabbath was only a form — that of rest merely — and as such it was not essential in the new kingdom.

A rehearsal of the Sabbath controversies in which Christ figured, will help us to gain a clear view of the question, for in them the motive of Christ is plainly revealed. He engaged in six controversies, with the Jews concerning the Sabbath. The first is found in that chapter which relates to the healing of the cripple at Bethesda. In the first place, Jesus told the man to take up his bed and walk. Now this is certainly a violation of the law, "Thou shalt bear no burden on the sabbath day." His reason for doing so is boldly expressed thus, "My Father worketh even until now, and I work."¹ He offers no excuse for

¹ John v. 17.

breaking the Sabbath. This is a direct contradiction to the priestly idea, where we are instructed to rest because God rested, but Christ reverses it, and says that he works because God works. In fact this really does away with the Sabbath, at least so far as the rest element is concerned. On that day "The grass grows, the rain rains, and the wind blows," which are God's works. Now if God himself works and does such things on the Sabbath, the only inference from it is, that it is legitimate for man to work on that day. There seems to be no escape from the conclusion that Christ intended or wished to wipe out the institution as it then existed.

The second controversy relates to the plucking and eating of corn by Christ and his disciples.¹ We gather from the context that Christ and his disciples were out travelling on the Sabbath Day, which was in itself a disregard of the commandment, "Let no man go out of his place on the Sabbath Day." Furthermore the act of plucking and winnowing corn was contrary to their law, unless life were involved; and here life was not involved. It was laid down as a general principle, "That all danger to life should supersede the

¹ Luke vi. 1.

Sabbath."¹ According to Schwab, the Master and his disciples, were out for a walk in the suburbs of Capernaum, where they could get food if they wanted to.² The answer to one objection to this conduct was the recital about David's eating the shewbread. David broke the Levitical law for the same reason that the priests labored on the Sabbath, that is, because they were doing the will of God. We find here the mild hint that if any are truly in the service of God the form of resting may be ignored. This practically abolished the Jewish Sabbath. In this controversy Christ further added, "The Son of man is Lord of the Sabbath." The implication is that his commands superseded the law of Moses. He was Master of the Sabbath and could change, or do away with it, as the circumstances demanded. This evidently could not be a moral principle, for a moral principle could never be done away with, or be changed at will, neither is any one master of these principles, but they are master of us. The facts of the matter seem to be that Christ wished to annul the formal Sabbath together with the law and put in its stead divine life and righteousness.

¹ The Jewish People in the Time of Christ, by Schürer, Div. II., Vol. ii., 104.

² The Sabbath in History by Schwab.

The next controversy was concerning the man with a withered hand.¹ Here again he broke through the Jewish conception of the law. According to the Rabbinical law, if there was danger of death, work was to be allowed; but the Jews thought in this case there was no danger of death before the next day.

The fourth controversy, recorded in John, refers to the restoration of a blind man to sight. For so doing Christ justifies himself with the reply: "We must work the works of him that sent me while it is day; the night cometh when no man can work."² The special sacredness of one day in seven is not conceded here, but it is in accord with his purpose to break down all formalism and reveal the true religion.

The fifth controversy is that over the curing of the paralytic woman,³ and the sixth, that where a man was cured of the dropsy,⁴ which are similar in kind to that of the third controversy.

Christ said nothing indicating that he wished to perpetuate the Jewish Sabbath. Two statements in his ministry have been much emphasized. The first is: "The Sabbath was made for man and not man for the Sabbath."⁵ The content of this

¹ Math. xii. 10, 13. ³ Luke xiii. 11, 17. ⁵ Mark ii. 27.

² John ix. 4.

⁴ Ibid., xiv. 1, 6.

statement is, that the Sabbath was originally designed for man's good ; it took a backward look upon the day and gave the reason for its origin. It was designed to be instrumental in disciplining and training a tribe of slaves to respect and reverence God, and finally to unfold the principle of love or God-likeness. The future is neither involved in this, nor is there a command to observe it implied. The future is no more included in this than the command that Christ gave to the leper to go and show himself to the priest and offer for his cleansing, according as Moses commanded.¹ In the parable of the rich man and Lazarus, the text is found : “ They have Moses and the prophets, let them hear them.” It is pertinent to inquire, How far into the future did Christ intend these words to reach ? The “ Spirit of Christ ” which casts aside the authority of Moses and the prophets, lays aside also the “ Sabbath for man ” text.

The second statement refers to the destruction of Jerusalem and is expressed in these words : “ Pray that your flight be not in winter, neither on a Sabbath.”² Now the city gates were closed on the Sabbath day, so therefore their escape was made impossible on that day. If their flight was in the

¹ Luke v. 14.

² Math. xxiv. 20.

winter they would perish in the mountains. His reasons for this injunction are then obvious to all. It is plain that he thought the institution of the Sabbath would continue after his death among the Jews, at least beyond the time of the city's destruction; but this is not commanding its eternal observance. We have reason to believe that he would have done away with the Sabbath even before this or before his death, if love could have been substituted. "A new commandment," Christ says, "I give unto you that ye love one another."¹ He plainly taught that obedience to the Sabbath commandment was not necessary to insure an entrance into heaven. The incident connected with the young ruler unmistakably suggests this truth. In answer to the inquiries about eternal life, Christ told him to keep the following commandments: Thou shalt not kill, thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother: and thou shalt love thy neighbor as thyself.² Only five commandments of the decalogue are mentioned. Can one therefore ignore the other five and yet enter heaven? If we closely note each of the five omitted, we must see the reason for his ignoring them. The first commandment

¹ John xiii. 34.

² Math. xix. 18.

was *not to worship idols.* This was applicable to the Jew only when he was practising idolatry, and does not involve a command to worship the true and living God. The second commandment, not to make graven images, only refers to tribes in the habit of image worship, and is not an exhortation to love the God of the Jews. The third commandment, not to mention the name of Yahweh — the national name for the God of the Jews — is utterly at variance with the conception of propriety in divine worship. For a more thorough examination of this commandment see the chapter on “Moral Significance of the Laws of the Decalogue.” The fourth commandment, “Keep the sabbath day holy” was a ceremonial commandment to merely rest from labor as an evidence of loyalty to God. This is simply an outward form whose authority for observance arises not from the nature of things but from a formal command. The tenth commandment is “Thou shalt not covet.” This may be right or wrong according to what is coveted. Paul says, “Covet earnestly the best gifts.” In this case coveting is all right. We are then to covet that which is good and avoid coveting that which is wrong. When the command says, “Thou shalt not covet,” it is meant in an evil sense.

It seems from Christ’s words that obedience to

the remaining five commandments, viz., the fifth, sixth, seventh, eighth, ninth, was necessary to gain an entrance into the kingdom of heaven. So Christ himself reduced the decalogue to a pentologue.

From this review it is safe to conclude that the attitude of Christ to the Sabbath was that of passive obedience, but with determined aim, to set up in its place his kingdom of righteousness and love in the hearts of men.

CHAPTER V.

THE JEWISH SABBATH ABOLISHED.

IT evidently was the purpose of Christ to establish a spiritual religion, with only the most necessary ceremonies. A religion, which would manifest itself in acts prompted by the disposition of the heart, rather than in outward forms and ordinances having no relation with daily life, was the ideal he constantly kept in mind. The key note of his ministry was given, as he conversed with the woman of Samaria when she came to the well to draw water. This is his statement: “But the hour cometh and *now is*, when the true worshippers shall worship the Father in spirit and truth.”¹ This verse at one stroke wiped away all outward forms, so far as they were considered essential to godliness. His whole system of religion rested on two pillars, the one was love to God and the other love to man, without the special requirement of temple exercises. Towards the close of his ministry love was the only sign of a child of God. In

¹ John iv. 23.

his last sermon to his disciples he gave a new commandment in the words, “A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another.”¹ He then declared that whosoever believed in him and followed him should be saved. Upon the departure of Christ his disciples continued to emphasize the spiritual heart worship without the necessity of the requirements of the law. To them Christ was *all in all*. Through the excellency of the knowledge of Christ, they in a measure lost sight of the law. If they had not the spirit of Christ they were none of his. They were required to “*put on Christ*.” Christ in them was their “hope of glory.” They were also to be baptized unto him. He represented himself as the light of the world; also the way, the truth, and the life. He was the true vine and all were to abide in him. He was going to the other world to prepare a place for them and then to come again to take them home to mansions above. The law lost its superstitious reverence when compared with the transcendent light of the Sun of Righteousness.

In the letters of the apostles almost every epistle abounds with references to the abolition of the law. All did not share these views at first, but

¹ John xiii. 34.

the spirit of truth was now working and guiding. So a council was called at Jerusalem to decide what was obligatory upon Gentile Christians. All Paul's epistles make it clear that the Mosaic Law was displaced by the law of Christ. In the letter to the Galatian Church, speaking with reference to the Abrahamic Covenant, Paul says, "The law was added because of transgressions till the seed should come," etc.¹ What law was in operation before the seed or Christ came? It was the Mosaic law, and when Christ came then it was of service no longer.

The law was looked upon in the light of tutor to train for a higher stage of life. In this connection Paul declares, that the "law hath been our tutor to bring us unto Christ, but now that faith [in Christ] is come, we are no longer under a tutor."² Is this the ceremonial law, as is claimed by a certain class of people? In the preceding verse it reads, "But before faith [in Christ] came, we were kept in ward under the law shut up unto the faith that should be afterwards revealed." What law were the Jews under before Christ came, the ceremonial or moral? No other answer can be given than that of the Mosaic law.

The law was also looked upon as prophetic of

¹ Gal. iii. 19.

² Ibid., 24.

a better state of things. This idea is clearly presented in the text, “Let no man therefore judge you in meat or in drink, or in respect of a feast day, or a new moon, or a *Sabbath day*; which are a shadow of things to come; but the body is of Christ’s.”¹ According to this the *Sabbath was a shadow*, and when we have the substance the mission of the shadow is ended. The assertion is made by at least one body of Christians that the Sabbath here refers to certain Sabbatic feasts, the Sabbatic year, and the year of Jubilee. In the first place it states distinctly “A Sabbath day.” In the second place the same lists mentioned in the verse above are frequently found in the Law and the Prophets and comprise the whole list of special days—weekly Sabbaths, new moons, and annual feasts. In Ezekiel the prince makes his offerings for the people at “the feasts, in the new moons and in the Sabbaths.” No sacred day is left out, neither could it be, for sacred days must have their appropriate offerings, the prince being the officiating priest, and to drop out a sacred day would be an inexcusable offence against God. The context goes on to prescribe the special offerings for the Sabbath day, the special offerings for the new moon, and the special offerings for the

¹ Col. ii. 16.

feasts. Now these three kinds of days are identical in meaning and expression with the verse we have been considering; therefore the Sabbath spoken of is the weekly Sabbath day.

We are plainly told in the letter to the Ephesians that the law is abolished. In the second chapter the apostle is showing how Christ made Jews and Gentiles both one, having broken down the middle wall of partition between them, and then goes on to say: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man."¹ The commandments were none other than all laws contained in the Jewish code.

The sacred Word goes one step farther and declares that the law is blotted out. The writer of Colossians affirms, that while they were dead in their sins Christ quickened them and forgave them their trespasses, and adds, "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and hath taken it out of the way nailing it to the cross."² The ordinances or laws that were against them were those that produced sin and death, and not merely ritual laws.

¹ Eph. ii. 15.

² Col. ii. 14.

Another passage similar in thought to the above is found in the letter to the church of Galatia. The author of the epistle draws the analogy between the two sons of Abraham and the two covenants. The son of the bondwoman, born after the flesh, represented the old covenant from Sinai; and the son of the freewoman, born by promise, represented the new covenant. This is followed by the quotation, “cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore brethren, we are not children of a handmaid, but of the freewoman.”¹ This unmistakably supports the idea that the law is cast out or abolished.

The following verses are conclusive regarding the abolition of the Mosaic law. “God sent forth his son, born of a woman, born under the law, that he might redeem them which were under the law.”² Was it the ceremonial law or part of the Jewish law that Christ was born under? It was the complete Jewish legal system, and now they are redeemed from it by Christ.

We have come now to the specific declaration that when one is led by the Spirit he is *not under the law*. “But if ye are led by the Spirit

¹ Gal. iv. 30.

² Ibid., 4, 5.

ye are not under the law.”¹ To make sure what law is meant, it is preceded in the context with “For the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.”² It is evident from this that “love” which is identical with the work of the Spirit, is the substitute for the law, not some commands of the law, but, as the text says, *the whole law*. The same thought is expressed in the letter to the Roman church in the words, “For sin shall not have dominion over you; for ye are not under law but under grace.”³ The law referred to in the quotation has a moral element in it, because when broken it produces sin. It must then be the Jewish law as a whole.

The Roman converts were taught that they were “discharged from the law.” The glad message is preceded by these words: “When we were in the flesh, the sinful passions which were through the law, wrought in our members to bring forth fruit unto death,” and then adds, “But now we have been discharged from the law.”⁴ An Armenian taken out of the hand of the cruel Turk, and brought to this “Land of the free,” is delivered from the law of the Turks

¹ Gal. v. 18.

³ Rom. vi. 14.

² Ibid., v. 14.

⁴ Ibid., vii. 6.

and no longer under their dominion. Paul had a similar experience. They were ground down under the multitudinous laws of Moses, in bondage, miserable and wretched, but Christ took them out of this condition, giving them freedom and happiness.

The church in Galatia was instructed that Christ had redeemed them from the curse of the law. What law, with its curse, were they under? Why the *book of the law* as is expressed in a verse in this connection. “Cursed is every one that continueth not in all things that are written in the book of the law.”¹ Not a part of the law, but *all things* in the book of the law. A parallel is found in the case of a slave who is purchased of his master and made a freeman. He is no longer under the penalties of the slave law. So is the slave to the law under bondage, but when he is redeemed or bought with a price, he is freed from the old law and consequently freed from its curse or penalty.

Paul emphatically declares that “we are dead to the law by the body of Christ,” and makes a comparison to the woman whose first husband died and was wedded to a second one.² Now she is no longer under the law of the first, for he is

¹ Gal. iii. 10.

² Rom. vii. 2.

dead, but rather subject to another. The law in the text refers to the whole law including the decalogue, for reading on a little, there is found a commandment, "Thou shalt not covet," particularized, which is taken from the commandments written on stones.

"The ministration of death (law) written and engraven on stones,"¹ which was done away with, is a strong text substantiating the theory of the abolition of the law. An able authority in a very recent work makes the statement that all that the Scriptures tell us is that, "The glory of Moses' countenance was to be done away." In the context Paul, while endeavoring to encourage the loyalty of the Corinthians, and impressing upon them the genuineness of his ministry — the ministry of the Spirit — shows that the excellency of his ministry is superior to the ministry of the law as righteousness is superior to condemnation. In the course of his argument he says, "But if the ministration of death written and engraven on stones came with glory, etc." Now it was the law that was engraven on stones, and it was that, that was glorious, and Moses' countenance was only typical of the law. Again he gives the same thought in the statement, "For if the ministra-

¹ 2 Cor. iii. 7.

tion of condemnation be glory, much rather doth the ministration of righteousness exceed in glory.” It is quite evident that the ministry of condemnation is the ministry of the law, for the apostle says in Romans the law brought forth wrath, sin, death, and condemnation. Here is his matchless conclusion. “For if that which passeth away was with glory, much more that which remaineth is in glory.” If it was the glory of Moses’ countenance that passed away, then substitute that thought in the above quotation and it would read “For the glory of Moses’ countenance was with glory,” etc. It is needless to remark that the expression is meaningless and must be rejected. Some real thing passed away that was glorious, and some real thing was substituted for it, existing to-day, that was more glorious.¹ Paul evidently was contrasting the law and the gospel, the former having passed away while the latter yet remains.

The first covenant “is becoming old and is nigh to vanishing away,” and “He taketh away the first that he may establish the second,”² are texts of great value in this relation. The second covenant comes into force at the death of Christ, at which time the first covenant has passed away.

¹ 2 Cor. iii.

² Heb. ix. and x. Chaps.

The first covenant is here described ; and in it mention is made of the *tables of the covenant*, or the tables of stone on which the decalogue was written. This new and second covenant, which comes into operation at the death of the testator, is found in Jeremiah and in Hebrews. The tables of the law are taken away and a new code established, in which God's law is put into the mind and heart. So we are under the new covenant and the old covenant or law is taken away, even what is written on tables of stone. If we take this as the language implies, we cannot avoid the inference that the law, including the decalogue as a Jewish code, is abolished.

One thing could not be made plainer to those under Paul's supervision, and that is, they were free from the law that brought forth sin and death, while they were under the law of the Spirit. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Then he goes on to show that "what the law could not do" was effected by Christ. Its purpose was to produce spiritual life and righteousness. The commandment, "Thou shalt not steal," gave no power to overcome the inward impulse to stealing, but the love for Christ and the appropriation of his spirit drove out the desire for stealing, thus

giving spiritual power and a righteous life. That great work, the law could not do; therefore, it was abolished.

The Scriptures make plain that we are not justified by the deeds of the law. We are positively told, that a man is justified by faith without the works of the law.¹ Again, "Because by the works of the law shall no flesh be justified in his sight."² "For through the law cometh the knowledge of sin." Is this the ceremonial law? Does the ceremonial law produce sin? No, assuredly no! It must have a moral element in it to bring forth sin, so the law understood is the whole Jewish law. In this chapter the author shows that all Jews and Gentiles have sinned and come short of the glory of God. The law could not put new life into them, but a substitute was found in Christ and by him are all justified. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" is a self-evident text. No other thought than the five books of Moses is permissible from the language of the verse. It is only by the cleverest kind of jugglery that any other thought can be maintained than that the law was the five books of the law.

¹ Rom. iii. 28.

² Ibid., 20.

The decision of the Council of Jerusalem ought to settle the matter. This decision was the expression of the whole Church, including the apostles, elders, and brethren, assembled in Jerusalem in A.D. 54. It seems that when the Gentiles embraced Christianity, there arose two parties or factions in the Church, a Jewish faction and a Gentile faction. The Jewish element maintained that all must be circumcised and keep the whole law, the other party held that Christianity was something different from Judaism and not under its domination. The controversy continued for a long time, but at last the Church met together and ended the struggle. This Council required only four things of the Gentile converts. They were: "That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication."¹ These four provisions from the Mosaic law were imposed upon the Gentiles without the least mention of a Sabbath or any other holy day. The Council could not have ignored it if it were still binding on the Gentiles. This was the great emancipation act for the Gentiles, in which all other things of the law were swept away, including the Jewish Sabbath.

¹ Acts xv. 29.

There is not, however, unanimity among Christian scholars regarding the doing away of the law. A small minority hold to the binding effect of the law, and they fortify themselves behind a few texts of Scripture, paying little heed to what is clearly said on the contrary. We shall now devote a little space to objections raised by those who oppose this view, and give them a fair hearing, carefully weighing the texts advanced to support their position:—

The first proof text is: “It is easier for heaven and earth to pass away than for one tittle of the law to fail.”¹ This truly could not mean the letter of the law, for we find Jesus, in the Sermon on the Mount, abolishing portions of the written law. Here are specimens of his authoritative action: “Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but *I say unto you, Swear not at all.*”² In this particular instance Christ annuls statutes contained in the books of the law. “Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but *I say unto you, That ye resist not him that is evil,*” etc.³ The law of revenge is not simply changed, but completely prohibited. “Ye have

¹ Luke xvi. 17. ² Math. v. 33, 34. ³ Ibid., 38, 39.

heard that it was said, Thou shalt love thy neighbor, and hate thine enemy, but *I say unto you, Love your enemies.*"¹ Again the decree of the Jewish Lawgiver is abolished. There were many laws, some of which were important in the eyes of the Jews, that were completely wiped out by the Master himself, and one of his own inserted in its place. If the Sermon on the Mount were delivered all at one time, he evidently did not mean the letter of the law, but rather the spirit. His cardinal commandments are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. They constitute the heart of religion. They show that a right state of the heart is a sufficient substitute for the performance of the law. If, as it is asserted, the Sermon on the Mount was a collection of sayings from different parts of his active life, then this proof text was given in the first days of his ministry, and those sayings destructive of the written law were given in a later period of his labors. This is not improbable, for we see a broadening and growing process in his teachings

¹ Math. v. 43, 44.

and work. For instance, his method of presenting truth at first was direct, but at a later stage of his ministry he taught by parables, giving at the same time the reason for his change. Again, at first he claimed to be sent to the lost sheep of the house of Israel, but in the closing days of his life we find his mission was to all the world, "to draw all men unto himself."

The second text of those who maintain the legal view is found in the familiar seventh chapter of Romans. It states, "The law is holy, and the commandment holy, and righteous, and good."¹ But the writer declares in the same Epistle that the law was ordained unto death, and that it worketh wrath or evil.² In these texts he is speaking of the law in certain relations. In the latter instance it implies that, if there had been no law, transgression would not have been imputed, and consequently no death by sin, or, in a word, the effect of the law was death; in the former case he is pointing out the purpose of the law. In verse 16 he explains *how* the law is good: "But if what I would not, that I do, I consent unto the law, that it is good."³ It seems Paul is giving his own experience. When the law was given to him he was unable to live up to it, so he

¹ Rom. vii. 12. ² Ibid., iv. 15; vii. 10. ³ Ibid., vii. 16.

says that he died. The law produced sin in him, and slew him spiritually. Now the question to be solved was this, Was the law sin, seeing it caused so much sinfulness in him? The answer is, No, "the law is holy and righteous and good"; in other words, the law is all right in its purpose and not to be blamed; it is I, (Paul) that is weak and sinful. The assertion that he was unable to do that which he wished to do in the law, is an acknowledgment that the law was good. It is simply equivalent to the statement, that the law is not to be blamed for the sinfulness in Paul. It is true the whole Mosaic law was good for its day and had a grand mission, but, as it was faulty in that it failed to produce spiritual life, Christ came to take its place, and now we are no longer under its dominion.

Timothy receives direction from his spiritual father concerning the law in the words, "But we know that the law is good if a man use it lawfully; as knowing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be

any other thing contrary to sound doctrine; according to the gospel of the glory of the blessed God which was committed to my trust.”¹ The author of this epistle is referring to some self-conceited persons who are trying to be Rabbins or teachers of the law and talking about things of which they were ignorant. He states that the law is good, if one use it lawfully, that is, if he understands its purpose, aim, limitation, present significance, and knows how to apply it to a new dispensation of things. He names a list of things that are a violation of the teachings of Christ. They are wrong, not because they are found in the law, but because they are contrary to the gospel. Any Old Testament law that is in harmony with the teachings of Christ is still binding. This is using the law lawfully.

Much emphasis is placed by some on the verse, “Do we then make the law of none effect through faith? God forbid: nay, we establish the law.”² It is claimed that this is the Jewish law, or at least the ten commandments. But let us look at the facts in the case. It appears that there were some Antinomians who trampled on all law, civil, social and religious, declaring that “If ye believe it matters little what ye do.” Notice

¹ 1 Tim. i. 8-10.

² Rom. iii. 31.

particularly that in the original it is not *the law* but, “law.” It means only law in general, and not specially the Jewish code. Who backs up the law of the state and nation more than the sincere followers of Christ? Faith in Christ does establish all laws of right doing whether civil or moral. No true Christian can consciously violate the just laws of any country, but rather would he live in harmony with them, support them, stand by them, enforce them, and confirm them; in other words establish them. So faith in Christ does lead one to make and maintain or establish all just laws against wrong doing.

Another verse frequently cited by those friendly to the Judaizing tendency, is found in the passage, “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.”¹ Could Paul mean the keeping of the ten commandments? He never enumerated them as a condition of salvation. He did name five of them at one time, but no more. Let us look at the context. He is giving advice to the Corinthian converts, and in some cases the advice is his own personal judgment, and in others he feels he is voicing the will of God. In verse 6 he says, “But this I say by way of permission, not of

¹ 1 Cor. vii. 19.

commandment.”¹ In verse 10, “I gave charge, yea, not I, but the Lord.” In verse 12, “To the rest say I, not the Lord,” and in verse 25, “Now concerning virgins I have no commandment of the Lord: but I give my judgment.” When Christ ascended, he through the Holy Spirit gave commandments unto the apostles. The commandments included directions to individuals and churches which Paul felt came from the Holy Ghost. On this point he tells the Corinthian converts, “If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord.”² This makes it clear that the commandments referred to were merely Paul’s orders or directions which he got from the Lord to certain converts and churches.

The declaration of Paul that he had “done nothing against the people, or the customs of our fathers”³ is taken as an argument that the law is still in force. While he labored among the Jews, he no doubt conformed to their customs, which was a wise thing to do. Any other course would prejudice those whom he wished to win. He says himself, “To the Jews, I became as a Jew that I might gain Jews”⁴ yet “not under the law.” Because

¹1 Cor. vii. 6. ²Ibid., xiv. 37. ³Acts xxviii. 17. ⁴1 Cor. ix. 20.

he submitted to circumcision that does not obligate us to do the same. He stated clearly and emphatically that he was "Not under the law," was "dead to the law," was "delivered from the law by the body of Christ." He evidently did not keep the customs of the fathers because they were binding on him, but because he could win more Jews by observing them; hence he inconvenienced himself for their good.

One more text for consideration will need only a moment's thought. It is, "Sin is not imputed where there is no law."¹ Does this imply that the Christian must be under the Mosaic law in order to know sin or wrong doing? Sin was in the world before the law was given, but the law brought sin more clearly to the consciousness or made "sin exceedingly sinful." Christians do not need to go to the Old Testament law to know whether they are doing right or wrong, for the elementary moral laws of God are written in their minds and hearts. In the letter to Timothy it says, "The law was not made for a righteous man, but for the lawless and unruly."² Judging by this verse, the righteous have no need of the law. If so, then sin is not determined by the law; for if right and wrong were determined

¹ Rom. v. 13.

² 1 Tim. i. 9.

by the law, then it must be of service to the righteous, which is contrary to the thought of the text. To-day evil or sin is determined by our own consciousness or laws in the mind or heart. With young children and tribes in a rude stage of development, law determines the rightness or wrongness of a thing. After a certain amount of training the law becomes the property of the heart and mind, and there is no further use for it except for the evil doer.

In closing this chapter it is pertinent to state that all the epistles abound with references direct and indirect to the abolition of the law.

This law is not a fragment or some commandments of the law but the entire Mosaic Law. "All of the law," "books of the law," the law that Christ was born under, the old covenant, etc., is so definite that no other view than that of the entire Mosaic law can be taken. Now the Jewish Sabbath was part of this law and as the whole law is abolished the Sabbath is also abolished. We are then no longer under the authority of the Jewish Sabbath. The first Christian council — the Council of Jerusalem — took this position when it required only four things of the Gentiles, completely ignoring the claims of the Sabbath.

CHAPTER VI.

THE COMMANDMENTS THAT ARE BINDING ON CHRISTIANS.

WE have shown in a preceding chapter that the Sabbath law was abolished, and now the question presents itself, What laws and commandments are obligatory upon the followers of Christ? It is pertinent to note that the Old Testament was given specially to the Israelites. God does not fail to declare that it is the children of Israel to whom he is speaking, and gives at least one reason why they should obey Him — because that he led them out of the land of Egypt. The law does not seem intended for any other than the Hebrews, and consists in a collection of tribal rules and regulations to insure justice among themselves and loyalty to God from all. The decalogue itself is introduced in this manner: “I am thy God which brought thee out of the land of Egypt, out of the house of bondage.” It is plain that the decalogue was only intended for the Jews. In Deuteronomy

the Hebrews were instructed to keep the Sabbath because God brought them out of the land of Egypt. Ezekiel tells them that they are to keep the Sabbath for the reason that it is a sign between God and Israel. The fifth commandment has another Jewish addenda attached to it consisting of the words: "That thy days may be long upon the land which the Lord thy God giveth thee." The land is unmistakably the promised land which was the special inheritance of the children of Israel. All of these laws, whether civil, ceremonial, moral or religious, were for the purpose of training and disciplining the minds of the Hebrews to principle and spirit, or Christ. A little child must be trained by laws until he feels in his heart the rightness or the wrongness of all the actions of daily life. While passing an orchard a child is under the temptation to take its fruit without the consent of its owner. The only thing that restrains him is the cast iron law with its penalty. If he could avoid the law he would help himself. On reaching maturity he is confronted with the same situation, and he this time says No, not because there is a law against stealing, but because he feels in his heart it is wrong. The law is written in his heart and mind, // so that it has become part of his personality or

conscience. So the Israelites needed this legal training until they felt in their hearts the principle or spirit of the law. That inward feeling of love and righteousness was what the law pointed to. He who is in possession of this spirit fulfils the law though he may not obey the law in its letter. The two fundamental commandments of the law are : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself."¹ The implication here is that, if one loves God and man, he keeps the whole law in spirit and essence, and the mere form is not necessarily obligatory upon him.

Again when Christ talked with the rich young man, he enumerated five commandments from the decalogue and one elsewhere, which were conditions of salvation. But the young man declared that he had kept them from his youth up. He no doubt had kept them outwardly, but Christ gave him a test which would decide whether or not, he had really the spirit in his heart. He said, "Sell all that thou hast and distribute unto the poor."² Selfishness in the young man's heart caused him to go away very sorrowful. These commandments were not authoritative because they

¹ Luke x. 27.

² Ibid., xviii. 22.

were found in a Jewish law book, but rather because they are simple moral principles commanding themselves to the consciousness. In the letter to the Galatian Church, it says that all the law is fulfilled in the command: "Love thy neighbor as thyself,"¹ and in the Epistle to the Roman Church is a similar declaration: "He that loveth his neighbor hath fulfilled the law."² He continues and specifies what commandments they will obey if they love one another. Five of these commandments are taken from the decalogue and one elsewhere. In another verse he tells why love is the fulfilling of the law: because "love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

After Peter's glorious vision on the housetop in Joppa he was shown its significance and expressed it thus: "I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is acceptable to him."³ Reverencing God and doing right are, according to this, the conditions of approval of God. The text: "The Kingdom of heaven is not eating and drinking, but righteousness and peace and joy in the Holy Ghost,"⁴ bears a sim-

¹ Gal. v. 14.

³ Acts x. 34, 35.

² Rom. xiii. 8.

⁴ Rom. xiv. 17.

ilar thought to the above and follows in natural order. This new kingdom was a kingdom of righteousness and love, and no outward iron-cast rules or ceremonies were demanded. We may observe the form strictly, yet may not keep the law. It does not matter about the form so long as we have the essential spirit and feeling within. This is well expressed in the verse: "Neither is circumcision anything nor uncircumcision, but a new creature."¹

Paul impressed upon the Romans that: "If any man hath not the spirit of Christ he is none of his." That text constitutes the essential element in Christianity. The "Christ in you" was their hope of glory. The distinctive characteristic of a Christian is love. On that memorable last night of Christ upon earth, he gave his followers a new commandment which even eclipsed the cardinal precept: "Thou shalt love thy neighbor as thyself." "A new commandment," said he, "I give unto you that ye love one another: even as I have loved you that ye also love one another."² Salvation is secured not by doing the law, but by believing in Christ, because he was the spirit of God manifested in the flesh. "He that hath seen me hath seen the Father." None

¹ Gal. vi. 15.

² John xiii. 34.

could enter in unto the Father by the law, but by Christ or the putting on of Christ.

From the foregoing it is very evident that the only condition imposed upon the early disciples apart from believing in Christ was love and righteousness as exemplified by Christ. This condition was fulfilled by having faith in him. In Chapter V. it was shown that the law was abolished and we were no longer under its dominion. Yet in the New Testament, in many instances, Old Testament commands are mentioned as still in force. This is true, but they are not repeated because they are in the law book of the Jews, any more than if they were in the law book of the Buddhists. They are put there because they are in harmony with the teachings and spirit of Christ. A command from the Buddhistic decalogue says, "Thou shalt not intoxicate thyself." Christians obey this command to-day, not because it is from Buddha, but rather that it is right and in accord with the spirit of Christ. A Canadian coming to our shores obeys many laws that are in force in Canada. He does not obey them because they are Canadian laws, but because they are American laws, and as the Canadian laws harmonize with our laws they are binding upon us. In the same manner are the Old Testament laws binding on us,

in so far as they are identical with the teachings of the new dispensation. Whatever law is found in the Old Testament that is in harmony with the mind and instruction of the Master, is obligatory upon us.

Children are exhorted by Paul to "obey their parents in the Lord,"¹ not because it was found in the law but because "this is right." Again: "Children obey your parents in all things; for this is well pleasing in the Lord."² The motive then for action is doing right and pleasing God. One question must be asked upon the anticipation of any act, and that is, *Is it right?* This is similar to asking, "Does it comport with the spirit of our Lord, since his spirit was love, and love leads us to do what is right?" A thing must meet our consciousness of rightness before we feel an inward obligation to do it. Any law in the Old Testament, Koran, Zend Avesta, or any other religious book, must submit to this crucial test, "Is it right?" under the circumstances.

As there are commandments in the New Testament, are we not still under law? The commandments in the New Testament are only directions given to individuals or churches under special circumstances, and not written decrees and

¹ Eph. vi. 1.

² Col. iii. 20.

ordinances to be observed for all future time by all people under the various conditions of life. For instance: "Salute the brethren with a holy kiss" and "Sell all that thou hast and distribute to the poor" are not to be taken literally by us. In every case the spirit must be looked for and that alone imitated by the disciple of Christ. Sometimes the commandment and the principle are expressed in identical words, then the command is binding for all time to come because it is the principle itself. "Love one another," is not only a command, but it is a literal moral principle which cannot be changed. Though we have not Christ here in body to direct us, yet he sent a substitute in the Holy Spirit who was to teach us in all things. The new dispensation is essentially spiritual. It is purely an age of the Spirit. All needed help, guidance, and instruction are promised to be given by the Spirit. The followers of Christ are born of the Spirit; they are led by the Spirit; they are to worship God in the Spirit; they are taught to pray by the Spirit; they must serve God in newness of the Spirit; the Spirit called and sent forth apostles to preach; they were directed by the Spirit as to what to say when brought before rulers and councils; the apostles were instructed by the Spirit how to set things in order in the churches;

commandments were given to the apostles by the Spirit; only by the Holy Spirit can one say that “Jesus is the Lord”; the diversities of gifts were by the same Spirit; the manifestation of the Spirit was given to every man to profit withal, whether in wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, and divers kinds of tongues. As each one has direct access to God, the dispensation is a continual one, and the revelation a continual revelation. Where there is a continual revelation direct from God, written laws are no longer needed for the details of daily life. Then we are not to follow written commands or decrees if we have the approval of the Spirit of God. We have no express direction by the Spirit in the New Testament, to observe the fourth commandment of the decalogue, but the Spirit did direct men to establish the Lord’s Day on which special worship was required.

CHAPTER VII.

THE MORAL SIGNIFICANCE OF THE LAWS OF THE DECALOGUES.

MANY take the position that the law spoken of in Paul's letters, when he mentions its abrogation, is the ceremonial law and does not refer to the decalogue. The decalogue, it is claimed, is the moral law; and as the moral law is binding for all time to come, therefore the decalogue cannot be abolished. Furthermore, it is stated, that the law which Paul declares "holy and just and good" was nothing else than the ten commandments; and as the Sabbath commandment is contained in the decalogue, therefore the Sabbath is still in force. Such reasoning is fascinating and ingenious, but it will not bear the test of truth.

It is well, before proceeding further, to get a definite conception of what is involved in the word "moral." It is from the Latin word "moralis," meaning custom or manner, and evidently refers to the customs and the manners of the people in their relations one to another. It is defined in

Worcester's Dictionary ; as, "Relating to or according to, the received and customary rule of right and duty between man and man." Butler declares that "Moral duties arise out of the nature of the case itself, prior to external command ; positive duties do not arise out of the nature of the case, but from external command." Whately intimates that a positive precept concerns a thing that is right because it is commanded ; a moral precept respects a thing commanded because it "is right." This suggests that moral duties arise, not from positive command, but from the inherent nature of man ; they come from his common sense and consciousness within. In all countries, and in almost all tribes, there are laws against stealing, murder, etc. Why is there such a general verdict respecting these forms of conduct ? The answer is that man's consciousness immediately perceives the wrongness or harmfulness of such action and he then proceeds to make laws against them. Among the lowest tribes to-day if murder or any similar offence takes place in the absence of a command to the contrary, the victim's friends recognize the wrong and speedily avenge it. Who told them it was wrong without a positive command ? They felt it within their own consciousness. So moral laws have their authority in man's consciousness

of right; and positive laws have their authority in the will of the ruling power. The term "moral" denotes a rule of right action between human beings. If there were only a single individual on earth, there would be no morality, but as soon as a second individual appears human relations are established and morality arises. There are then three factors involved in the conception of the word "moral." That which is moral:

1. Involves conception of right conduct. 2. Arises from the inherent nature of man or his common sense. 3. Deals with human relations. This brief elucidation is sufficiently lengthy for our purpose, and we will test the decalogue by this standard.

It is reasonable to inquire here what decalogue. It must not be forgotten that there are nine dekalogues,¹ differing somewhat from each other; but we shall only confine our attention to three dekalogues, which were written upon tables of stone. The Deuteronomist decalogue differs from the "E" decalogue contained in the twentieth chapter of Exodus, in giving the reason for the Sabbatic commandment. The former stated it thus: "Observe the sabbath day to keep it holy, as the Lord thy God commanded thee. Six days shalt

¹ The Higher Criticism of the Hexateuch by Briggs, p. 232.

thou labor and do all thy work; but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day.”¹ The “E” decalogue reads: “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the sabbath day and hallowed it.” The difference between the above commands is in the reason given for the Sabbath observance: the one being that God delivered them

¹ Deut. v. 14, 15.

out of Egyptian bondage; the other, that he rested on the Seventh Day. But the wording of the “J” decalogue is altogether different. The commandments given in their abbreviated form are:

1. Thou shalt worship no other god.
2. Thou shalt make thee no molten gods.
3. The feast of unleavened bread thou shalt keep.
4. All the firstborn of thy sons thou shalt redeem.
5. The seventh day thou shalt rest; in ploughing time and harvest time thou shalt rest.
6. Thou shalt observe the feast of weeks.
7. Thrice in the year shall all your men children appear before the Lord God.
8. Thou shalt not offer the blood of my sacrifice with leaven.
9. The first of the first fruits of the land thou shalt bring into the house of the Lord thy God.
10. Thou shalt not seethe a kid in its mother’s milk. Then follow these words: “And the Lord said unto Moses, write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water, and he wrote

upon the table the words of the covenant the ten commandments.”¹ This decalogue was written by the hand of Moses, while God dictated it, and was then put into the ark. The other was written by the finger of God on tables of stone, which were broken by Moses. Here, then, are two decalogues; no two commandments are exactly alike in the wording. This decalogue must be regarded as non-moral or ceremonial; however, the emphasis is usually placed upon the ten words in Exodus, the twentieth chapter. Then special virtue or superior rank attributed to the “Ten commandments engraven on stones” must be surrendered and be taken simply upon their merits, as any other group of commandments in the Old Testament.

We will now examine the last-mentioned decalogue, by the above definition of the word “moral” and ascertain the moral significance of these commandments.

In the first commandment of this decalogue the people are instructed to have no other gods. As shown above, morality only refers to the relations that exist between human beings. The relation between God and man is, strictly speaking, not moral, but religious, though the results may be

¹ Ex. xxxiv. 28.

moral or immoral. The history of religions has many pages darkened with immorality, vice, and crime, conscientiously performed in honor of certain divinities. The Phoenicians, in their worship of Astarte, is the best example of how degrading a religion may become in its moral bearings. The second commandment is similar to this. Worshipping graven images does not come under the head of morals. One can be moral and either worship or profane the name of the gods that these images represent. It is difficult to imagine in what manner the third commandment—not to mention the name of God, except the priest once a year when he entered the holy of holies—is moral. They did not even write the name of Yahweh, but substituted the word Jehovah, which is a combination of the consonants of Yahweh and the vowels of Adonai. Upon this point Sayce says, “But there was one word which the Masoretes of Tiberias either could not or would not pronounce. This was the national name of the God of Israel. Though used so freely in the Old Testament, it had come to be regarded with superstitious reverence, before the time when the Greek translation of the Septuagint was made, and in this translation, accordingly, the word *Kyrios*, ‘Lord,’ is substituted for it wherever it occurs.”

Also the New Testament writers “read in place of it adonai, ‘Lord.’”¹ Another witness adds, “First they removed the name of God from the common use, avoiding entirely the name of *Jehovah*, and also, as far as possible, the general name of God, in common speech as well as in oaths, and employing the circumlocution of such a term as Heaven.”² J. Paterson Smyth, touching upon the extreme reverence for, and the reluctance to pronounce the name Yahweh (*Jehovah*) in early Jewish history, states “that it was publicly declared that ‘Whosoever uttered the sacred name shall have no part in the world to come.’³ When they met the word they read instead of it, ‘the Name,’ or ‘God,’ or ‘Adonai.’”⁴ Professor Brinton has clearly shown that the “name” had a separate existence or attribute of the person named, and such superstitious reverence did they have for it that its use was studiously avoided. After giving cases of tribes even among American Indians that would not pronounce the name of their god, he sums up with these words: “The ineffable name is the common property of savage and cultured faiths.”⁴ The later una-

¹ Fresh Light from Ancient Monuments, p. 62.

² Teaching of Jesus, by Wendt, Vol. I. 50.

³ Old Documents and New Bible, p. 58.

⁴ Religion of Primitive Peoples, p. 98.

bridged dictionaries support this theory. In the Standard Dictionary, under the word Jehovah, the following words occur: "It is the ineffable name not pronounced by the Jews, who substitute for it Adonai, or when Adonai occurs in connection with it, Elohim." Other modern dictionaries, such as the Century Dictionary, have substantially the same thought. Schwab, an eminent Jewish authority, referring to this commandment, stated that it alludes to the use of his name in oaths in the courts of law.¹ But oaths seem to be entirely forbidden in the books of Hosea and Zephaniah. A beautiful analogy to the Jews in this respect is found among the Marutse. The god of this tribe and kindred tribes along the Zambesi river, is called Njambe; but to avoid revealing this, they employ the term, Molemo.² Much space has been given to this third commandment in this connection, in order that no mistake might be made regarding its meaning or purpose. The commandment, then, that the name of God should not be mentioned except by the High Priest once a year, is not moral, but rather religious.

Then follows the fourth or Sabbatic Commandment. Applying the above definition of the word

¹ *The Sabbath in History.*

² *Religion of Primitive Peoples*, p. 97.

“moral” to this, we must exclude it from the list of moral duties. It does not arise from the inner nature of man. The physical nature of man demands the night for rest, but nature has not provided one day in seven. Not only does the nature of man call for nightly rest but almost all the animal creation take that same time for rest. Among most all peoples there are laws against murder, etc., but the Sabbath law is not the law of *all* tribes. If the Sabbath law were moral it would spring up as spontaneously as the law of murder. If this law were moral how could Christ say it was made for man and not man for the Sabbath, or that he was Lord of the Sabbath? The term “Lord of the Sabbath” means to have the power to change it at His will. It is only the ceremonial that can be changed at will. If the Sabbath was an eternal moral law it could not be changed. Think of Christ changing at will the law of purity, love or righteousness. Why not? Because they are moral principles and abiding. Christ said the “Sabbath was made for man,” but moral law is not made for man. Man must square himself to the moral law. It is a truth that man is made to fit into the moral law but not made to fit into the Sabbath law. It is only the temporal and ceremonial “that is made for man.” Fur-

thermore, as we have shown, the way the Sabbath primarily arose was through the agency of moon worship. Had there been no moon changes, no seventh day division would have been thought of by the various peoples possessing it. In the second place, the Sabbath is a form of worship and supposes relations between God and man, and not between man and man. The Sabbath law is certainly religious and ceremonial, for it was a "sign between me [Jehovah] and the children of Israel." Now a sign or symbol has no virtue in itself, any more than the bread and wine at the Sacrament of the Lord's Supper, but simply points to something else. And if a sign has no virtue in itself then it cannot be a moral principle. A moral command only has virtue in itself. The Sabbath was a memorial of the deliverance of the Israelites out of Egypt. The Sabbath is also a commemoration of God's creation rest. A memorial day has no virtue in itself, but only points backward to some act, event, or person. How could the Sabbath be moral when its existence or non-existence depends upon some event in the past? According to the Deuteronomic author, if there had been no exodus of the Israelites there would have been no sacred Sabbath, for it commemorated that event. According to the priestly writer, there would not

have been a seventh-day rest if God had finished the creation in four days, but rather a fifth-day's rest. If God had not rested, according to this writer, there would have been no Sabbath. The Seventh Day Sabbath was a sign that distinguished the Jewish people in their peculiar relations to Jehovah. This sign was the simple act of resting. Now a formal act prescribed by authority is a ceremonial law. The Sabbath, being then a formal rest prescribed by law, is therefore a ceremonial ordinance and not a moral principle.

The next commandment that Christ left out was the tenth. It says, "Thou shalt not covet." To covet is to have a strong desire for anything. This is always the needed stimulus in order to secure an object. How could one get gold, silver, houses, lands, or any kind of an education without a strong desire for it, backed up by efforts? As already suggested, it depends on what we covet, and that determines its rightness or wrongness. Paul says, "Covet earnestly the best gifts." Again he says, "Covet to prophesy." The remaining five commandments answer the definition of morality. Here then are five commands that are moral and five that are not. So we have a *pentalogue* on the authority of Christ himself. One who holds that the Sabbath is moral must

also hold the seventh year and the year of Jubilee are moral; for they are divine laws of rest in the Old Testament purporting to have come from God. The Sabbath year and the year of Jubilee have as much of the voice and authority of God back of them as the Seventh Day commandment has. Why then should we try to perpetuate the Seventh Day command, and ignore other Sabbath commands?

The Hebrew Scriptures nowhere make any distinction between moral and ceremonial laws. What made them right was because God commanded them; even if it finally became harmful. In the Jewish judiciary there were no crimes but all were sins. These laws covered every department of Jewish life—moral, civil, ceremonial, social, individual; even the building of houses, clothing, and the finding of birds' nests had specific laws. The two greatest laws, love to God and love to man, are not mentioned anywhere in the decalogue. Of course Christians observe the ordinary moral precepts scattered throughout the Old Testament writings; but they do not observe them because they find them in the Old Testament, rather because they are right and harmonize with the spirit and teachings of Christ.

It is stubbornly contested by some that the moral laws in the Old Testament are eternal, unchangeable and binding upon all Christians. This is not in line with the facts of the case. Are moral laws regarding slavery in the Old Testament binding? For instance, "If thou buy a Hebrew servant, six years he shall serve." This is certainly a moral law but it is not binding. "An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, burning for burning, wound for wound, and stripe for stripe," are all laws of revenge, and consequently moral laws. Are they binding on Christians? Polygamy is sustained by the Old Testament law and is within the realm of morality. Is it binding on our age and times? Divorces are granted by the Jewish law because "She findeth no favor in his eyes." Is this divorce law binding upon Christendom? In Deuteronomy one must marry his brother's widow. This is a moral law; do we claim it is binding on us? It is evident that some moral laws in the Old Testament are diametrically opposed to the spirit of Christ, while others of them are entirely in accord with his teachings. Not because it is in the Jewish law do we obey them, but because it is the will of the Master of the new dispensation.

So then we emphasize the statement that all in the Old Testament which harmonizes with the spirit and teachings of the Master, is binding upon Christians. The spirit of Christ leads us to do that which is right, to obey all the laws of right doing. The moral laws contained in the decalogue are only a small portion of the many moral laws in the Hebrew scriptures. In fact the greatest laws are not included within the limits of the decalogue.

Again it is claimed that the Sabbath Commandment is moral because it has a moralizing influence. The same could be said about the year of Jubilee. In that year, slaves were made free, lands given back to original holders, debts remitted, etc. This could be no other than a blessing to the Israelites. In fact all religious rites have a moralizing influence. The Lord's Supper has a moralizing influence, though it is a ceremonial custom.

In closing this chapter it is no doubt expected that a few words would be presented regarding the different decalogues, with the explanation of such differences. A number of tribes and peoples have been found with a decalogue, of great antiquity even before the Jewish race had a national existence. This fact is accounted for from the prominence of the number ten among most all

low tribes. The choice of the number ten as shown in Chapter II. is due to the ten fingers and also the ten toes. As ten was a prominent and lucky number, the early tribes grouped the principal of their laws into this number. By this method they could be easily remembered, simply by putting a law opposite each finger. No doubt the Hebrews followed the same practice. They had a number of laws given to them by Moses, among them were no doubt a decalogue, the exact original of which scholars are trying to find.

The two decalogues in Exodus referred to above are no doubt two versions of an earlier decalogue, at least that is the best explanation at present. One version is by a Southern or "J" writer who is the author of Exodus xxxiv, and the other version is by a Northern or "E" writer who is the author of the decalogue in Exodus xx. The earliest law of all tribes was ceremonial. This comports with the earliest decalogue of the Hebrews called the Jehovistic decalogue. This early decalogue consisted entirely of ceremonial laws. The other decalogue, called the Elohistic decalogue, is a grouping of laws at a later period of the national existence of the Jewish people. This last mentioned decalogue has at least five moral laws, which are considerably in advance of the

other, indicating a higher type of life. The statement that these decalogues were taken from the Canaanites fails of evidence to support it. Israel had many laws before they entered the promised land, and though they took many laws and institutions from the Canaanites, yet the evidence is lacking that they were adopted in a body from them. Renan claims that the second decalogue was taken from the Book of the Dead in Egypt. It is true that there is a great similarity between the decalogue and the negative statements by the departed spirit in the hall of Osiris, found in the Book of the Dead, but this is far from proof that there was direct copying. Such an eminent scholar as Professor Toy of Harvard University maintains that the Israelites borrowed nothing from the Egyptians.

The sweeping assumption that the ten commandments are all moral and eternally binding completely vanishes when measured by the test that determines their character.

CHAPTER VIII.

THE SEVENTH-PART-OF-TIME THEORY EXAMINED.

Much prominence has been given to the seventh-part-of-time theory. It is claimed the seventh part of time is demanded by the physical constitution and consequently a moral principle. It is concluded, then, that the Seventh Day is a moral institution and binding upon all. This sounds logical, but is it true? Will it stand the scientific test? If so, would that be of any assistance to the Sabbatharians or others in their Seventh Day views? If one rests the seventh part of each day, then has he not truly rested the seventh part of time? The Israelites observed the Sabbath Day not simply as a necessity of the physical body, but more as a mark of their allegiance to their God. They were at first a pastoral people, and the caring for their flocks would entail no such amount of physical weariness as would require any special rest. There is nothing in the Sabbath commandment which calls only for

a seventh part of time. The truth of the matter is, the Israelites rested much more than a seventh part of time. Not only did they rest from work the Seventh Day, a seventh year, a fiftieth year, but there were special seasons besides. They had the feast of unleavened bread, lasting seven days, the feast of weeks lasting one day and the feast of tabernacles lasting a week. Later in their national life they had other feasts, such as the feast of Dedication and the feast of Purim. All put together would amount to about a quarter of the time, given to resting. The modern working-man, speaking generally, has more time than this at his disposal for rest. What are the greatest limits of rest for him? He has every Seventh Day, seven holidays in the year, Saturday afternoons in summer, a vacation from two to six weeks, and in many instances the boon of an eight-hour day. Reckoning ten hours as the normal working day, there would be 3650 working hours in the year, including Sunday. Now deducting Sundays, a vacation of three weeks, Saturday afternoons, and an eight-hour day, we have 1606 hours of rest, taken from a possible 3650 hours of work in the year. Thus a trifle less than one half the normal working time is spent in rest. This of course is the highest limit of rest to the

working man, but the average working man rests not far from a quarter of the possible working time. Under the keen competition of the present, a seventh part of time to rest without other time is not sufficient. Workingmen generally need more than a seventh part of time to rest. Hundreds of business and professional men have wrecked themselves by over-work, though they rested on the Lord's Day. Christ rested on the Sabbath, but it was not enough; for he said to his apostles: "Come ye yourselves apart into a desert place and rest awhile."¹ In fact, resting only a seventh part of time would be a backward step in progress. The Lord's Day is not a rest day simply, but a worship day, and we are to rest physically as much as the body needs. We should rest enough every day to meet the demands of the body. According to this seventh-part-of-time theory, the man who is idle for months at a time, does not need the seventh day rest. But that is not our view. The idle man needs a worship day, and that is what the Lord's Day is for. Many workingmen, taking a forty mile run on their bicycle on Sunday, have to rest on Monday to offset the fatigue of their so called rest on Sunday. The physical rest is determined by how hard one

¹ Mark vi. 31.

works, conditions of the body, physical constitution, and kinds of work. Engineers on some fast trains are compelled to rest after three hours' work each day. Scarcely two can be found that need the same amount of rest. One must gauge his rest by what he needs.

A further argument used to sustain the proposition that: "The seventh part of time is moral," is that nature requires the seventh part of time to rest. The bee, and all insect life, do not observe this injunction. The bird ignores this law and the beasts of the forest pay no heed to this precept. Night is the only rest period speaking generally that nature gives them. All animate creation is then practically at rest. Winter is also a rest period to some forms of life. If man needs only one day in seven to rest, he stands alone in the animal world in this respect. If it is rest simply that he needs, why not rest a little more each day; a seventh part of each day, for instance, which would amount to the same thing? At most, wage earners work only ten hours out of twenty-four. Those who labor eight hours, work only a third of the day and have two thirds of the day generally speaking for rest and sleep. To work eight hours, sleep eight hours, and rest eight hours, with public holidays, a summer vacation and

a Seventh Day for spiritual purposes, answers best the needs of humanity under present conditions. Man needs rest, no doubt, but to say every seventh day suffices, is not proved. *It is a moral and spiritual necessity.* A policeman, a watchman, and those whose work calls for little or no expenditure of energy, do not need one day in seven for physical rest, but they do need it for the benefit of their spiritual nature. Most religious workers rest less on that day than on any other, however they have met its purposes in divine worship.

It is true the septenary division of time crops out in certain departments of nature. The musical scale consists of seven different tones, in certain fevers the seven-day periods are noticeable, some diseases and conditions of the human system correspond to multiples of seven days; the seven-year periods of the body are generally recognized. There is evidently a rhythm in nature tuned in many cases to the number seven. But this is no valid reason for resting from servile labors every seventh day. Upon experiment it has been found that more is accomplished in six days' work followed by a rest day than by working seven days continuously. The same advantage might be shown by resting one day in eight or even in six days, compared with unceasing labor.

We believe a recurring rest day is essential to the

well-being of man in modern times. But the *Seventh day* was first chosen from its relation to the phases of the moon, and nature's rhythm only supports and enforces it.

The Lord's Day was not instituted in the Christian Church for bodily rest, for not all members of the early Church refrained from work on that day. Its authority is not based on the seventh-part-of-time theory. Christians gradually came to rest on the Lord's Day so that they would have more time for worship. Were it not for this element of worship and the cultivation of the better part of our nature, a day of idleness merely might be productive of more evil than good.

Putting our position briefly we name the following points: (1) We must rest every day as much as the body needs. (2) A seventh rest-day may or may not be sufficient for the demands of the body after a period of overwork. (3) No general rule can be given as to the amount of rest each should take. That is determined by the nature of the man, his physical condition, the kind of work he is engaged in, the condition under which the work is performed. (4) The Lord's Day is to be used specially for worship, no matter whether we have worked or rested on the days preceding.

CHAPTER IX.

NATURE OF THE LORD'S DAY.

THE day on which our Lord was crucified was the black Friday of the world's history. This great prophet, who could control the winds and the waves, was the promised Messiah, the leader of the coming revolution. His disciples expected that he would immediately establish his kingdom here below, but their hopes were blasted by his arrest and crucifixion. All the high anticipations of the new kingdom were swept away; and the little group of simple and admiring followers, were filled with fear and hid from public view. The movement, which had such a promising outlook, seemed now to be crushed for all time to come. Nothing seemed to them more dark and discouraging. Christ had intimated to them of his resurrection but it was unintelligible to them. At no period of their life had the clouds of gloom and despair so completely enveloped them as at this trying time. Not the least ray of hope shone upon

their desolate hearts. But this was all changed on the resurrection morn. The startling news that, "he is risen" created a hope and joy that no language could adequately describe. He who was dead was still alive and had triumphed over sin and death. Man was now shown to be immortal. The future life, heaven, and eternal companionship with Jesus were now established without the least shadow of a doubt. A glorious beyond was fully assured in the hearts of his faithful followers. The hopes for the success of the new kingdom met with an unprecedented uplift, and the outlook was never brighter. Their delight knew no bounds. The joy-day of earth's history had dawned. The independence day of Christianity had come, and a new dispensation been born. It would be impossible to forget this joy-day. It was impressed too deeply upon their minds to be forgotten. It meant too much to them, it took too great a hold upon them, to be treated with an ordinary degree of interest. Every first day of the week reminded the disciples of their heavenly experience. Their hearts bounded with delight at the sacred memories that clustered round the Christ Day. They met every first day of the week to continue the joyful memories of the day and commune with their Master. The day centered in Christ. It was simply a day to

commemorate the resurrection of Christ. There was nothing in it of the nature of a rest day or a Sabbath. It could not be called at first anything more than a memorial day of the crowning event of Christianity. Jews and Gentiles met together that day as best they could, not by compulsion or of commandment, but from the natural impulse of their hearts. Just as one celebrates his joyful wedding day, so did these unpretentious Jews celebrate the event that brought so much joy to them. The main feature of this meeting was the breaking of bread in memory of their Master. It soon developed into a distinctly worship day, without the idea of rest from ordinary labor. Probably after the destruction of Jerusalem, it took on the character of a decidedly worship day. Before the middle of the next century, we have the authentic record of the order of service given by Justin Martyr. Before the close of the apostolic age, judging from the language of Trajan, there was a morning and evening service; but as the evening service roused the suspicion of the Roman government, it was omitted. It was a day eminently calculated for worship. Its joyful memories could not but produce feelings of praise and worship. The day was so joyful that kneeling was entirely prohibited. It was thought that this attitude

would indicate the position of a beggar, so standing was the only position thought proper for prayer, on the Lord's Day. One of the canons of the Council of Nice decreed, "That praying by kneeling should be interdicted on the day of the resurrection of our Lord Jesus Christ, because it indicates fear and sorrow on a day in which the whole Church exults and rejoices."

Worship was the prime thought and prime purpose of the day. The rest element was a subordinate idea and had no part in instituting the day. Rest was not to be felt a necessity in the first stages of the Christian Church. The rest idea came in gradually, and it was five centuries before there was a law forbidding *all* kinds of ordinary work. They rested at first not because the Church thought it wrong to work on the Lord's Day, but to give more time and opportunity to worship the true and living God. Tertullian gives the first hint of resting on the Lord's Day. Referring to the obligation to rest on Sunday, he says, in substance, that it was not due to any Old Testament command or to apostolic tradition but to the need of having the outward conditions favorable to that state of mind which is appropriate to the day. Sunday by virtue of the event it memorialized ought to be to Christians a day of

joy, peace, and tranquillity of soul, and in order to avoid needless distraction, worldly business ought to be suspended. A passage in the Apostolic Constitutions offers the same reason for making Sunday a day of rest. The Council of Ephesus recommended that Christians should honor the Lord's Day, and when possible refrain from the work of the same instead of resting on the Jewish Sabbath. This commandment is not to honor the Seventh Day but rather the Lord's Day. It seems in some localities the Jews who were converted to Christianity could not at once break away from their old customs and rites and so continued to keep sacred the Jewish Sabbath Day. Finally the Council of Orleans A.D. 538 prohibited all kinds of labor. There was no legal prohibition of all kinds of labor on the Lord's Day during the first three centuries of the Christian era. Resting on the Lord's Day was an evolution. The Lord's Day itself is an evolution. At first it started with a little meeting of Christ and his disciples without the idea of a rest day or a holy day. Communion and worship was their only thought. The Lord's Day is now and always has been a meeting day with Christ.

Now a worship day is not instituted for the sake of itself, but for some object reaching out

beyond the mere form. That purpose consists in moulding us in the likeness of the Master. When the Lord's Day was first instituted Christ was the central and controlling thought. They met him on the day he rose from the dead, their discourses were upon his words and his deeds, they commemorated him by partaking of the Lord's Supper. Thus all the exercises of the day pointed to him in some way, so it was truly a Christ Day. But what was the practical effect of this day? It was conformity to the mind of the Master. True worship will spiritualize our faculties, stimulate the higher powers with nobler desires, holier impulses, purer motives, and assimilate our nature with that of our Creator. In other words, to bring our actions and character in harmony with the Spirit of God. "*To be in the spirit on the Lord's Day*" constitutes the true observance of the day. Works of mercy and necessity may be permitted, if they minister in a larger degree to the well being of all concerned. The works referred to are worship in its truest sense, and if this kind of worship fulfils the spirit of the Master more than ordinary Sunday worship we are justified in doing it on special occasions.

The Lord's Day was in no case considered a fast day. None were allowed to fast on the resur-

rection day of Christ. A sect called the Montanists, who lived in the second century, were remarkable for their strict laws on fasting, but they excepted the first day of the week out of their austereities. The first who was executed for heresy by the secular power was Priscillianus, who was charged with fasting on the Lord's Day. The Council of Nicaea decreed that anybody who fasted on the Lord's Day, whether by mispersuasion or superstition, should be anathematized. Fasting in no way fits into the joy-day of Christ.

The Lord's Day is not a day of big dinners and grand feasts. These are certainly objectionable, as it unfits the mind for the adoration of the Lord of earth and skies. All things are to be put aside that would interfere with the best conditions for the worship of the Supreme Being.

The Lord's Day is not a holiday in the sense of a public rest for the purpose of recreation, amusement, and merrymaking. Amusements and merrymaking are not compatible with the cultivation of the religious spirit. The temptation is strong these modern days in the direction of pleasure, and efforts must be put forth to prevent the Lord's Day from being used for that purpose.

Neither is the Lord's Day a holy day in the sense of a specified day belonging absolutely to

God. The Sabbath was a holy day but the Lord's Day is not. Now all time belongs to God and the true Christian consecrates every day to the service of the Master. It may be sacred in the sense of a special day devoted to the worship of God, but it is not to be regarded as belonging specially to God nor an idol to be worshipped. Worship should be continued every day, but in the case of the Lord's Day the whole day is given to that kind of employment. The civil laws forbid work on Sunday not because it is holy, but because it interferes with the conditions of true worship. As labor day is a day devoted to the interest of labor; thanksgiving to the offering of thanks, so the Lord's Day is a day specially devoted to the worship of God.

The Lord's Day is not in a true sense a Sabbath. The word Sabbath is a Hebrew term meaning "rest." The rest idea was the one characteristic feature of the Jewish Sabbath. The principle of rest was the only factor entering into the ancient Jewish Sabbath. If we call the Lord's Day a Sabbath then we are giving it a term which the early Church did not and would not recognize. If the term Sabbath is applied to Sunday, a new meaning must be put into the word which the Jews did not admit. If the word

Sabbath must be given to Sunday then its meaning must be changed to include all that is implied in the content of the Lord's Day.

Worship did not primarily enter into the Scriptural Sabbath. Of course in the latter days of the Jews as a people, worship was held in the synagogue on the Sabbath, but this was a secondary thought, the primary idea being absolute rest. Loyalty to God was shown by rest from ordinary labor. We may rest or work on the Lord's Day and still it may be a Lord's Day so long as we worship truly, however we do rest from our ordinary labors so that we can worship more satisfactorily and completely. The Lord's Day is not a rest day essentially. The early Church did not rest entirely from all their work for a long period of time. Many labor more on Sunday than any other day. Clergymen, Sunday School teachers, and many housekeepers, toil harder on the so called rest-day than on week days, neither do they consider it inconsistent with the proprieties of the day. The average Christian worker who attends Sunday morning service, Sunday School, Young People's meetings, and an evening service feels the need of a rest at the close of the day as much as on other days of the week. Such an one has not kept the Old Testament Commandment, "Thou

shalt not do any work.''' Very many have to rest on Monday to offset the work on Sunday. Monday is really the Sabbath Day (Rest day) of the Clergyman and other Christian workers. So Sunday is not essentially a rest day, but essentially a worship day, and the rest came in as a secondary idea. There is but little similarity between the Lord's Day and the Jewish Sabbath as first given to the chosen people. Ours is the seventh day of the Anglo Saxon week, theirs at first the seventh day of the Babylonian lunar week; ours commences at midnight, theirs commences at sundown; ours is a spiritual day, theirs is a ceremonial day; ours is observed by being in the spirit, theirs by resting; ours a day of liberty, theirs a legal day with a dead line drawn around it; in ours work may be done that is necessary for all, in theirs no manner of work must be done; in ours travelling may be allowed, in theirs none are to go out of their places; ours is prophetic of heaven; theirs prophetic of the rest in Christ or the Gospel rest; ours a commemoration of the resurrection, theirs a commemoration of the great deliverance out of Egypt. The purpose of ours is to bring us into the likeness of Christ, or perfect manhood, theirs loyalty to God, rather than other gods; ours sprang intuitively from the heart, theirs

from an external command; ours to terminate with the establishment of the kingdom of heaven, theirs terminated with the death of Christ.

The day is designed for man's higher nature and in this particular age it specially fits into his many needs. Man needs the time to avail himself of the moral and spiritual instruction, generally, given on that day. He needs the day for home culture, without which the home is only a house where the husband stays over night. The disintegration of the American home is due to our industrial economy. More time is needed in the home to weld together, cultivate, and develop the ties of home life. Man needs the time to attend divine service for the purpose of getting light, strength, and spiritual help. He needs the time to meet with his friends and neighbors, establish friendly relations, and cultivate social feelings. He needs the time for self examination and personal communion with the Lord of all. He needs the day to remind him of Christ's great work and the manifold blessings, derived from that great work, which we are enjoying. He needs the time for the cultivation of the higher faculties of his being. He needs the time to relax the strain of six days of hard labor. He needs the day to divide time into periods which break the monotony of con-

tinuous plodding. Continuous toiling without a rest-day or a change is a great disheartening burden on the mind and heart and soul of enlightened men.

It will be seen that the Lord's Day is not all there is of Christianity. Sometimes its significance has been overdrawn and sometimes justice has not been shown. We should keep the Lord's Day in its proper place without over-estimating or under-estimating it, and have it meet the end primarily designed. The rest idea may become a curse or a blessing. If we devote the day to spiritual purposes the day has been kept as originally intended ; and if we merely rest without the exercise of the spiritual faculties then the day has not been kept. If the day is used for the purpose intended, it will be a spiritual and moral help ; but if there is a dearth of moral life back of it, the day will simply furnish an opportunity for harmful indulgences. A day of idleness to a class of people low in morals, who do not see the higher significance of the day, cannot be looked upon as an unmixed blessing, but our minds would be rather turned to the old truism, "Idle hands are Satan's willing instruments." Possibly if there were no other in the country than this class, working the whole time would be less productive of evil than a seventh

idle day. Israel in the time of Christ kept the Sabbath with marvellous strictness, eclipsing anything known in the history of religion with the possible exception of the Babylonians; nevertheless they crucified Jesus of Nazareth who denounced them in these scathing words: “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which outwardly appear beautiful, but inwardly are full of dead men’s bones and of all uncleanness.”¹ “Ye serpents, ye offspring of vipers, how can ye escape the judgment of hell?”² Judging from this, one can be a good Sabbath keeper and morally rotten at the same time. The day is not properly kept, if we are not in the spirit. The Lord’s Day, if used as intended, will minister to moral and spiritual edification. It is simply a help but not the essential factor. It is an opportunity to cultivate the religious sentiments, and stimulate the spiritual nature. The Lord’s Day is a day for planting, nurturing, and maturing the true Christian Religion in the soul. It is a day to enter the holy of holies and meet with God alone. It is a day to put on wings and rise above the material into the glorious sunlight of God’s presence. It is a day to clear away the **soil** of the week by the cleans-

¹ Matt. xxiii. 27.² Ibid., 33.

ing power of the water of life. It is a day for the meeting of heaven and earth in one's own soul. It is a day for ascending the mountain-top to get a glimpse of the promised land. It is a day prophetic of the time when all days will be Lord's Days and the new heaven and the new earth become a blessed reality.

CHAPTER X.

THE AUTHORITY OF THE LORD'S DAY.

AFTER what has been said in the preceding chapters, we are ready for the anticipated question: What is the authority for the Lord's Day? As the fourth commandment has been annulled, and no commandment appears in the New Testament for Sunday observance, What have we as an authority for the keeping of the Christians' Holy Day? What can we appeal to as a reason for our action, and ground for our religious belief and practice, regarding Sunday? Have we anything to justify us in keeping sacred the Lord's Day? In reply it might be asked: What authority have we for the Salvation Army, Methodists, Baptists, and all the other denominations? Have these religious bodies a right to be? If so, why? There is nothing said in the Scriptures about their necessity. There is no commandment in the Bible authorizing one hundred and fifty different divisions in the fold of Christ. What authority have

we for Sunday Schools? What authority is there for the Y. M. C. A. and the W. C. T. U.? There are no written decrees in the law of the Lord for such special organizations. What authority can we show for such a beneficent institution as the Public School? The Sacred Scriptures nowhere command it. What authority have we for a Republic? There is no text for it in the Divine Record. Republics are ignored, and only kings and kingdoms appear on its pages. What authority have we for the New Testament Canon? Neither Moses nor the prophets and not even Christ uttered a word that could be construed as a basis upon which to found the books of the New Testament.

We are too much inclined to rely upon some written commandment, some literature, as authority for our religious acts and institutions. Does God lead and guide us, and, if so, why ignore Him and trust to written precepts? The fact is often forgotten that we are no longer under the law, but under grace. In practical life, a commandment for every detail of Christian living could scarcely be thought of. We are not under a dispensation of laws and commandments. Ours is a spiritual dispensation. The Spirit "will guide you into all truth,"¹ and "He shall teach you all things."²

¹ John xvi. 13.

² Ibid., 26.

It is the Spirit, or in other words, the will of God, that is authoritative. When the will of God is discovered it needs no greater warrant, no matter whether it is uttered by an inspired prophet or by the humblest peasant. But it may be said the expression, "the will of God" is indefinite and abstract. How may we know what is the will of God? Something definite, specific is wanted. By what standard or test shall we determine the will of God? No word of popular use and comprehension better expresses the will of God than the word *truth*. Truth, then, is the great criterion by which we shall test all things, whether or not they represent the will of God. Anything that harmonizes or fits with facts, conditions, or reality, is truth. Truth is of God, and therefore authoritative.

It is pertinent now to inquire, What is the authority of the Lord's Day, What are its credentials? and then apply the test to ascertain its relation to the will of God. First, the Lord's Day claims to have the sanction of the apostles of Christ. Clear evidences from the New Testament, Barnabas, Pliny, Ignatius, the Teaching of the Twelve Apostles, Justin Martyr, etc., convince us beyond a doubt that the disciples met the first day of the week and broke bread as a memorial of

the Master, and engaged in more or less of other exercises of worship.

The second credential that the Lord's Day has to offer is that of the authority of Church Councils. The Council of Gangra, Council of Elvira, Council of Nicaea, Council of Antioch, Council of Sardica, Council of Laodicea, Council of Toledo, Council of Carthage, and the Council of Orleans, legislated on different aspects of the Lord's Day, thus making it the legal expression of the Church for the first five centuries. The first five centuries are chosen because it took that time to develop completely the Lord's Day in its various features.

The third form of authority is that of experience. By looking back over the past, the Lord's Day has been found to be a great boon to humanity. It has brought untold blessings to all peoples since its origin. All classes in various ages and in various countries, under different conditions, are agreed on the beneficent features of this institution of Christianity.

In the fourth place the Lord's Day has the sanction of reason. Reason tells us that the Lord's Day fits into the needs and nature of society. Reason claims that the physical system of man needs rest to counterbalance the excessive

fatigue and strain put upon it during six days of work. Reason also demands a day of religious and moral exercise to maintain even the morals of the community. Reason claims that the best day to call out feelings of gratitude and love to the Supreme Being, is the day upon which Christ accomplished his redemptive work and gained the victory over sin and death.

We have then (1) Apostolic Authority, (2) Authority of Church Councils, (3) Authority of Experience, (4) and the Authority of Reason. It remains for us now to apply the test of truth and ascertain if these are the will of God.

Concerning Apostolic Authority, all Christians are agreed that the teachings and practices of the apostles were in harmony with the truth. For three years they had been associated with him who was the "truth." The whole of Christendom recognize the sacred import of the New Testament canon, and the one feature that decided this choice, was that these books were written or dictated by one of the disciples who had seen and heard Christ. Apostolical authority then has the force of truth, and consequently expresses the will of God.

In touching upon the Authority of Church Councils, while they were in their simplicity and

purity, their decisions must be held as valid and true. It was well into the fifth century before the books of the New Testament were finally decided upon. It was the same church in the same age who decreed upon the observance of the Lord's Day. The Lord's Day, then, has the same authority as the canon of the New Testament. If true, then, it is the will of God.

Thirdly, the sanction of experience is a revelation of truth. Whatever is the greatest good to the greatest number fits into the needs of the social condition of people, and as such is truth, for truth is that which harmonizes with fact, condition or reality. This is probably the great test that all institutions have to submit to. Is the organization called the W. C. T. U. in harmony with the will of God? Has the organization adjusted itself into the social state and conferred a benefit on society? if so it has a right to be, and is in accord with the will of God. What authority has the Public School? Is it a useful institution? Does it meet the needs of the country? If so it is truth and therefore expressive of the will of God. Is our Republic divine? Is it best fitted to our condition of national existence? Is the greatest good reaped by the greatest number by this peculiar form of political arrangement? It

certainly is. If so, then it is truth and consequently divine.

Lastly, the sanction of Reason comports with truth and the mind of God. Mathematic truth comes through the reason. The facts of astronomy are discovered by the reason. Geologic evidences are grasped by the reason. Self-evident propositions are apprehended by the reason. It is through the exercise of reason that the nature, reality, truth or falsity of a thing is discovered. The authority of reason then has the force of truth.

Now we have shown that the Lord's Day is supported by the Authority of the Apostles, Authority of Church Councils, Authority of Experience, and the Authority of Reason. We have also shown that these four kinds of authority express the truth and clearly embody the will of God, therefore the Lord's Day is in harmony with the will of God.

The Lord's Day was instituted by the apostles, fixed upon by Church Councils, is confirmed by the experiences of the past and is upheld by the dictates of reason. The decrees uttered by a divine lawgiver could not be more imperative. Commandments written in stone could not make it more binding. The thunder and fire upon

Sinai could not add one iota to its divine authority.

Some lament the absence of literal commandments for the people regarding the Lord's Day. The mission of Christianity is not to promulgate laws, but to put principle, life, and power into the body politic. It is the prerogative of the state to make formal laws, enforcing them by its own strong arm. Those who must have written laws to appeal to, will find them in the decrees of Church Councils. In thoroughly enlightened Christian nations and states, the public statutes bearing on this subject may be taken as a literal guide, as it represents the consciousness of the Christian people. A formal law on our statute books, if it is right, is as much the will of God as a statute in a religious law book, because both are for the best good of the people; and when it ceases to be of service to the people, it is no longer binding. However, let it not be forgotten that the authority for Christians is not in formal decrees but in the will of the Holy Spirit. It may be reasonably asked: What use, then, have we for the fourth commandment? No use as a Jewish commandment, but if we take it out of the Jewish law book, modify it so that it may apply to the Lord's Day, then let it stand as a statement

expressing the will of God concerning the Lord's Day, it might be within the limits of consistency.

The Spirit leads and guides in all things and gives directions as occasion requires. Sometimes these commands will be contrary to the written ordinances of the Old Testament and individual directions in the New Testament. A commandment is the application of a principle to a certain age and people under certain conditions of life. Now when the condition changes, the commandment will have to change, even though it may be in the Bible. Christ teaches in the Sermon on the Mount "Not to swear at all, but let your Yea be yea and Nay be nay." But to-day we take oaths in the courts of law without any compunction of conscience. In this case the Holy Spirit is working through the reason and judgment, and teaches us to conform to the courts, seeing that it is for the best interests of society. Christ's command was fitting for that people and age, but the conditions have changed, so the Spirit leads us to adopt a different method. Slavery was not denounced in the Bible but the Spirit now leads us to denounce it. Indeed, Paul sent a runaway slave back to his master Philemon; and in one of his letters he says: "Slaves obey your masters," but now we repudiate these injunctions. By what authority

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did we do away with slavery? By the authority of the Holy Ghost through the mind of man. By the same authority was the institution of the Lord's Day established in the early Church and by the same authority has the day been continued till the present time.

CHAPTER XI.

HISTORICAL DEVELOPMENT OF THE LORD'S DAY.

THE basis of the Lord's Day is found in the historic fact of the resurrection of Christ from the dead. The apostles did not have in mind a specially sacred day when they primarily met together on the first day of the week, but only a delightful commemoration of the crowning event in the life of their Lord and Master. They regarded it simply as a weekly celebration of the great emancipation day of the religious world. The essential thing in the celebration was the breaking of bread in memory of Christ, being a compliance with the text, "This do in remembrance of me." This fact is first noted in the Acts of the Apostles in the words, "And on the first day of the week when we were gathered together to break bread,"¹ indicating that their only purpose in coming together was to break bread. It was observed in the same spirit and in

¹ *Acts xx. 7.*

the same way for a short time after the ascension of Christ. The Master had taught his disciples that salvation was to be obtained by believing on him without the use of forms and ceremonies. But those who were born and bred Jews could not break away at once from their old customs and habits. When the Gentiles entered the Church, they ignored the Jewish Sabbath, as well as the law, and gradually gave attention and respect to the resurrection day. Naturally there sprang up two factions, the "Jewish" faction and the "Gentile" faction. The Jewish element maintained that converts whether Jews or Gentiles must be circumcised and keep the law. We are told by the author of the Acts of the Apostles that the Jews which believed were zealous of the law and kept the customs of the Fathers. "Thou seest, brother, how many thousands there are among the Jews of them which have believed and they are all zealous for the law,"¹ ought to be conclusive on this point. They thought that Christianity was something added to Judaism. The other faction held that Christianity had taken the place of Judaism and that all was new, both wine and bottles. Peter and Paul seem, at least for a time, to be the representatives of these two

¹ Acts xxi. 20.

factions, for Paul himself says, "I had been entrusted with the gospel of the uncircumcision even as Peter with the gospel of circumcision."¹ In other words Peter was an Apostle to the Jews and Paul was an Apostle to the Gentiles. Peter did not even think that Gentiles were admitted to the Gospel feast until his vision at Joppa. The controversy was long and stubborn. However an official decision was not far off.

Three years after Paul's conversion he went up to Jerusalem and met with Peter.² They in all probability had some understanding regarding the lines of teaching that each should follow. After spending about fourteen years preaching in the provinces of Syria and Cilicia, he again went up to Jerusalem accompanied by Barnabas and Titus. Paul conferred with Peter, James, and John who were the pillars of the Church, regarding what condition to impose upon believing Gentiles. He says, "I laid before them the Gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running or had run, in vain."³ When the pillars — Peter, James, and John — perceived the graces given unto Paul and the noble work he was doing, they gave him the right hand of

¹ Gal. ii. 7.

² Ibid., i. 18.

³ Ibid., ii. 2.

fellowship, adding this admonition, “That we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor.”¹ Here no provision of the Mosaic law is required only “remembering the poor.” Christ and the ordinary virtues were all that were required of the Gentiles.

The controversy did not abate, but rather increased. However, not much time had elapsed before a crisis was reached in Antioch. Certain ones came down from Jerusalem saying: “Except ye be circumcised after the custom of Moses, ye cannot be saved.”² Paul and Barnabas had a great dispute with these emissaries from the holy city, so they determined to go up to Jerusalem to have the matter settled. This was the occasion of the great Council of Jerusalem, the first Council of the Christian Church, and the most important in its history. After the matter was thoroughly considered a decision was rendered. The provisions of this decision required of the Gentiles only the following: “That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication.”³ Paul won the day. The Gentiles were not compelled to observe the Mosaic law with the

¹ Gal. ii. 9, 10. ² Acts xv. 1. ³ Ibid., xv. 29.

exception of the four things mentioned above. They had gained their freedom and independence from the galling yoke of Judaism. This was the independence day for a Gentile Christianity. No one could demand of them anything that was specifically Mosaic except the four things indicated by the Council. Not a word is said about the circumcision, sacrifices, washings, incense, the Sabbath, holy days, holy weeks, holy months, holy years, and the Jubilee.

The Gentiles did not observe the Sabbath before, neither was its keeping demanded here. As the Sabbath day was a special Jewish day, it was entirely ignored. If the Sabbath of the Jewish law was binding upon the Gentiles they would most certainly have mentioned it with the other requirements. They could observe the Sabbath if they wished to, as there was perfect liberty in religious views, but only the four things mentioned were binding upon the Gentiles. It was quite evident that some of the Jewish converts still kept the Sabbath and also met with the Gentile members of the Church on the resurrection day, but the Gentile Christians completely ignored the Jewish Sabbath. Discussions on this were prevalent in Paul's day, but he answers them in this manner: "One man esteemeth one

day above another; another esteemeth every day alike. Let each man be fully assured in his own mind.”¹ This might be called the informal period of the Church as far as a holy day is concerned. Neither day is binding, though some kept both days. The Gentiles in the Church regarded all days holy and alike, and their meeting on the first day of the week was not because the day was more holy than other days, but because on that day Christ rose from the dead. Paul met with the Jews frequently on the Sabbath because it afforded him an opportunity to teach them and win them for Christ.

This state of affairs continued till after the destruction of Jerusalem, when every vestige of Judaism seemed to be swept away. After this great event the Judaistic element waned, and pure Christianity with its Lord’s Day triumphed. We have some hints after this that a few still observed both days. The Ebionites ceased not to hallow both the Sabbath and the Lord’s Day. The Apostolical Constitutions refer to the same practice. The Council of Ephesus declared against the Sabbath, so finally the struggle was ended.

We have no evidence that they rested entirely from their ordinary work on the Lord’s Day be-

¹ Rom. xiv. 5.

fore the end of the fifth century. They seemed to meet together either in the early morning or in the evening, rehearse their experiences, call to mind the sayings and doings of Christ, and then partake of the Lord's Supper. Though they did not *rest* at first on the Lord's Day, they did observe the essential thing, and that is, the worship element. But as the great event grew more remote, the day grew more precious until about five centuries afterwards, when it became a fully developed Lord's Day.

In the middle of the second century we find from the writings of Justin Martyr that they had a regular order of service. As indicated in Chapter VIII. the order is as follows: 1, Reading memoirs of the apostles and prophets; 2, Prayer; 3, Sacrament of the Lord's Supper; 4, Exhortation by the President; 5, Collection for the poor. Though long established by the Church the Lord's Day received civil sanction first in the year A.D. 321. This boon to the struggling Church was, as noted previously, granted by Constantine in the following words: "On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their

pursuits; because it often happens that another day is not so suitable for grain-growing or for vine-planting; lest by neglecting the proper moment for such operations the bounties of heaven should be lost.”¹ This law is nothing more than a state recognition of the Christian’s worship day. It evidently represents the sentiments of the Church, and to continue agricultural labors was in line with the consensus of the Church itself.

Two later laws on this subject are said to have been made by this same Emperor. One law required the Christian section of his army to rest on the Lord’s Day from military exercises and to repair with all diligence to divine worship; and the other called upon his pagan soldiery to lay aside their arms on that day and repair to the fields, where they were to offer up a prayer composed by himself to the Supreme King of all.² The way had been prepared for civil decrees by the decisions of the Church, through its councils, bearing upon the established institution of the Lord’s Day. Though these councils were in no case general before this time, but rather provincial, yet it showed the sentiment in the Church. The council above referred to, was Elvira in A.D. 305 or 306, which declared “That all who absented

¹ Sunday by Hessey, p. 58.

² Ibid., p. 82.

themselves three Lord's Days should be suspended;”¹ also the Council of Gangra which met not far from this time and condemned those who made the Lord's Day a day of fasting. “If any one from pretended asceticism fasts on Sunday let him be anathema.”²

Four years after the action of Constantine, the Ecumenical Council of Nicaea, among other things took action on the Christian's worship day, making it the subject of a canon. It states, “As some kneel on the Lord's Day and on the days of Pentecost, the holy synod has decided that for the observance of a general rule all shall offer their prayers to God standing.”³ This does not take into consideration even the authority of the rest day of the Christian. And why should it? The day with its origin and purpose was not questioned. It was too near the origin of the institution. No one doubted that the day originated with Christ and his apostles and continued in an unbroken succession till that very time. It would be ludicrous for a convention in America, to decree as something doubted or unknown, that the fourth of July was the day in which America proclaimed its independence. It might be appropriate twenty centuries hence, but at present it is too near the

¹ Sunday, p. 81. ² Ibid., p. 81. ³ Ibid., p. 67.

original independence day. The identical condition of affairs existed at the time of this general council concerning the relation of the Lord's Day to the resurrection of Christ.

It did not legislate upon the worship of the day, for the custom of three centuries had stamped itself upon their minds, and now it needed no other sanction than this long-time usage. The council did not refer to the fourth commandment as the ground of the Lord's Day observance. This was never thought of because they were in no way under the law, but looked only to Christ as an authority in all things.

There was nothing important regarding the grounds, nature, time, and form of worship, to call up the question in any other ecumenical council, yet provincial synods located in various districts, passed upon many matters pertaining to the resurrection day, arising out of conditions particularly in their own diocese.

The Council of Antioch, meeting in A.D. 340, comes next in order and condemns those who come to hear the Scripture read, but do not join in the prayer or the eucharist. The Council of Sardica A.D. 347 endorsed the action of the Council of Elvira.

From a canon of the Council of Laodicea, dating

about A.D. 365, it is inferred that some rested on the First Day and some on the Sabbath of the Jews. This body of divines decreed that "Christians are not to Judaize and rest on the Sabbath Day, but preferring the Lord's Day in honor, are on it, if possible, to rest as Christians. But if they are found to Judaize, let them be anathema from Christ."¹ According to the above, Christians were to be condemned for resting on the Sabbath, and specifically directed to honor the day of the Christians. After the time of the Apostolic Fathers, when two days were observed in any community, the Church took action to have all hold the resurrection of our Lord only, and drop all Judaic requirements. Constantine qualified his edict of prohibition soon after its promulgation so as to allow acts conferring liberty and legal rights, in the way of giving freedom to slaves, or setting a son free from paternal power. This law was followed by that of Valentinian and Valens in A.D. 368 which protected Christians from legal processes for debt. Both these laws were repeated A.D. 386, with the additional prohibition of trials before arbitrators.² It seems that Christianity had now become the religion of the state.

¹ Quar. Rev., Vol. 185, 49. ² Sunday, p. 84.

Theodosius the Great, in A.D. 379 confirmed all this and made not only the “Day of the Sun,” but one hundred and twenty-four other special days legal holidays during the year. He also abolished spectacles in which the heathen had found their consolation when the day had been set apart for other than secular uses by Constantine.

The Council of Toledo in A.D. 400 repeated the action of the Council of Antioch. The fourth Council of Carthage in A.D. 436 enacted that any one leaving the church during preaching was to be excommunicated. It also discountenanced attendance on games and the public service on the Lord’s Day.

The law of the younger Theodosius in A.D. 425, forbade any performance at the circus or theatre on the Lord’s Day and other important Christian festivals. He ordered that the Emperor’s birthday be held in less honor than the holy day. Leo and Anthemius speak in still stronger language, stating that if the Emperor’s birthday fell on the Lord’s Day the celebration was to be put off and requiring the day to be kept sacred not only from business but from the obscene pleasures of the stage and circus. Their laws contain the following statement about the Lord’s Day. “The Lord’s Day we decree to

be ever so honored and revered, that it should be exempt from all compulsory process; let no summons urge any man; let no one be required to give security for the payment of a fund held by him in trust; let the serjeants of the courts be silent; let the pleader cease his labors; let that day be a stranger to trials; be the crier's voice unheard; let the litigants have breathing time and an interval of truce; let the rival disputants have an opportunity of meeting without fear; of comparing the arrangements made in their names and arranging the terms of a compromise. If any officer of the courts under the pretence of public or private business, dares to despise these enactments let his patrimony be forfeited.”¹ Now we come to the notable Third Council of Orleans, A.D. 538, which decreed among other things the following canon: “It is a Jewish superstition that it is unlawful to ride or drive on Sunday, or do anything for the decoration of house or person. But field labors are forbidden, so that people may be able to come to Church and worship.”² Constantine forbid work in town, but permitted agricultural labors. This Council forbids even agricultural labors, thus practically prohibiting

¹ Sunday, p. 84.

² History of the Councils of the Church by Hefele, Canon 28.

all kinds of labor. The Council of Orleans is an important one to the Church historian, as it is the first Council that prohibits all kinds of ordinary labor. We have now for the first time the fully developed Lord's Day hedged about with many restrictions similar in kind to the American Sunday.

The second Synod of Macon in the year A.D. 585, directed, "That no one should on the Lord's Day yoke his cattle under the plea of necessity, but that all should exercise themselves in hymns and praise to God, being intent thereon both in body and in mind. If any man has a Church at hand he is to go to it. It is the everlasting day of rest foreshadowed by the seventh day in the law and prophets."¹ The preamble to this canon gives some idea of the prevailing condition of affairs. It says: "It is observed that Christian people do very rashly slight and neglect the Lord's Day, giving themselves as on other days to continual labors."

This point of Sunday history appears to divide the past from the future. All the past based the keeping of the Lord's Day on apostolic practice, and in no way associated the Sabbath of the Jews with the resurrection day of Christianity. From

this point onward there was a decided tendency towards the legal Jewish Sabbath.

For the next thousand years rulers and councils issued edicts and decrees, most of which were of the same strain as those already enacted, with the exception of its bearing in the direction of Sab-batarianism. It would be wearisome to detail the various enactments of the different countries touching the Sunday question, but we will record here a few prominent cases which will serve to indicate the line of thought and legislation.

The Eastern and Western Churches followed up the example of the Council of Orleans, and made civil laws forbidding, in Puritanic fashion, all kinds of labors.

In the Eastern Church the edict of Leo Philosphus in A.D. 884, annulled part of the edict of Constantine and "Granted absolute rest as commanded by the Holy Spirit and the Apostles by Him."

In the Western Church, Clothaire, King of France, issued an edict in which he did away with the servile labors on the Lord's Day. The Sunday laws made in the reign of Charlemagne were stricter and attended with severer penalties.

England kept pace with other countries in hedging the Lord's Day with Puritanic restric-

tions. The Council of Clovishoff in A.D. 747 forbade travelling on Sunday. Edgar the Peaceable issued a law in A.D. 958 in which he declared the Lord's Day to commence at "Three o'clock on Saturday afternoon and last till dawn on Monday." In the twelfth century St. Bernard of Clairvaux claims authority for the Lord's Day in the fourth commandment. *This is the first clear statement that the obligation of the Lord's Day rested upon the fourth commandment.* Here are over eleven centuries of the Christian era that have passed away without a clear mention, by teachers or writers, of the holy day of the Christians being founded on a Judaic ordinance. Close upon the statement of St. Bernard comes that of Petros Alphonsus in which he *first uses the term "Christian Sabbath" as connected with the Lord's Day.* The fourth commandment in the above is not taken in a strict sense, but vaguely represents all the holy days enjoined by the Church.

A very significant statement comes from Thomas Aquinas which shows the prevailing thought of the times regarding the authority of the Lord's Day. He says that the institutions of the Lord's Day, and other festivals, are not divine laws, but are human laws in the form of canons; also he maintained that all Christian

festivals corresponded to those of the law, the Sabbath being changed to the Lord's Day. This view is supported and perfected in the direction of the Rabbinical Sabbath by the teachings of Tostatus, Bishop of Avila. He wrote a commentary on the twentieth chapter of Exodus, in which he laid down rules to the minutest circumstances of life. Here are some of his restrictions : "Meat may be dressed upon the Lord's Day or the other holy days, but to wash dishes on those days is unlawful ; that must be deferred to another day;" also, "A man that travels on holy days to any special shrine or saint, commits sin if he returns home on these days." It is quite evident that the Lord's Day did not stand above other days in the eyes of the Church. The Synod of Lyons which met in A.D. 1244, gives us a list of these holy days. They are the following : Christ's Nativity, St. Stephen, St. John, The Innocents, St. Sylvester, Circumcision, Epiphany, Easter, with the week before and the week after three Rogation days, Whitsundays, and two days after, St. John Baptist, Feast of the Twelve Apostles, all of the Feasts of our Lady, St. Lawrence, all the Lord's Days of the year, St. Michael, All Saints, St. Martin's, Wakes of particular Churches, and local Saints.¹

¹ Quarterly Review, Jan. '97, p. 52.

On all these days work was forbidden. The Church was so burdened with holy days and festivals that no day was kept with a reasonable degree of respect. Furthermore the authority for these days was based, for the last few centuries, on the decisions of the Church. They felt the obligation of these holy days because the Church said so, and if it did not declare upon any particular day, they felt exempt from any obligation. This is the ecclesiastical view of the Sabbath. There is nothing in this view that would touch the conscience of the followers of Christ; so in order to give emphasis to special holy days they were paralleled with the festivals of the Old Testament. This made them more binding on the conscience of the people. The transition from this to basing the Lord's Day on the authority of the Old Testament commandments, was quite natural. It was only a short time after the Lord's Day was paralleled with the Jewish Sabbath, that it was identified with the rest-day of the Hebrews. The principal thing that hastened this view, was the attitude the reformers took towards the Church of Rome. They denied the authority of the pope in religious matters, and as Sunday was based upon the decrees of the Church, they therefore had to seek its authority elsewhere. It was found

in that which took the place of the pope, viz., "The Holy Bible." Under these circumstances the fourth commandment was quickly seized as a Scripture warrant for the observance of the Lord's Day. Had it not been for this condition of affairs it is doubtful whether this view would have gained wide-spread currency in the Christian Church.

The demoralized condition of the Church, and the fact that there were so many holy days no one of which was kept properly, called for many minute restrictions round Sunday which resulted in producing the sabbatarian view. This state of affairs was instrumental in originating the Petro-brussians, Waldenses, and Lollards, who discarded Church days entirely. But it produced more than these sects, it brought on the Reformation, which we will now briefly consider.

The Reformers did not all share the same opinions regarding the authority of the Lord's Day. Two leading views of the Lord's Day divided the Reformers at this stage of their work; those in Germany and Switzerland regarded it in a certain sense a Church day depending on the Church for its authority. Those, particularly the Puritans, in England and Holland made prominent the Lord's Day over other holy days and

based it on the commandment of the decalogue. These two are still prevalent in the countries named, and no doubt have much to do with the different way the Christian's worship day is now observed.

It would no doubt be interesting to the reader to have the views of Martin Luther presented. He says : "If anywhere the day is made holy for the mere day's sake, if anywhere anyone sets up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty."¹ This is an individual opinion, but the Augsburg Confession A.D. 1530 expresses the view of the Protestants at least in Germany. It declares: "Those who judge that in the place of the Sabbath, the Lord's Day was instituted as a day to be necessarily observed are greatly mistaken. Scripture abrogated the Sabbath and teaches that all Mosaic ceremonies may be omitted now that the Gospel is revealed. And yet forasmuch as it was needful to appoint a certain day that the people might know when they ought to assemble together, it appears that the Church destined the Lord's Day for that purpose. This day seems to

¹ *Sunday*, p. 166.

have rather pleased them, in order that men might have thereby a proof of Christian liberty, and know that the observance whether of the Sabbath or of the other day was not a matter of necessity.'¹

The Swiss Reformers held substantially the same opinion, which was given in the Second Helvetic Confession. The following are the words of the Confession: "Hence we see that in the Churches of old from the times of the apostles not merely were certain days of the week appointed for religious assemblies, but the Lord's Day itself was consecrated to that purpose and to holy rest. The practice of our Churches retains it for worship's sake and for charity's sake. But we do not thereby give countenance to Judaic observances and to superstition. We do not believe, either that one day is more sacred than another, and that mere rest in itself is pleasing to God. We keep a Lord's Day, not a Sabbath day by an unconstrained observance."²

The English Reformers differed somewhat from their continental brethren regarding the claims to keep sacred the Lord's Day. While there was much controversy, and many diverse opinions held by individuals, yet the general drift was in the direction of Mosaic ordinances as the basis of

¹ Sunday, p. 168.

² Ibid., p. 172.

the Lord's Day observance. About the middle of the sixteenth century the ten commandments were incorporated into the English Church formulary. After this the Church in its eighty-second canon decreed "That the ten commandments be set up on the east end of every Church and Chapel, where the people may best see and read the same."¹ In this case the fourth commandment in a mystical sense represented the whole list of holy days. In fact we are told that the term *Sabbath* never obtained a place in the formulary of the English Church.² Cranmer described Sunday as resting its authority on the Church and magistrates, and he drew no distinction between it and any other Church holy day. The beginning of Queen Elizabeth's reign was marked by a law ordering all clergymen to teach their parishioners "That they may with a safe and quiet conscience, after their common prayer in the time of harvest, labor upon the holy and festival days over that thing which God has sent; and if from any scrupulosity or qualms of conscience men should superstitiously abstain from working upon those days that then they should grievously offend and displease God."³

¹ Sunday, p. 157. ² Quarterly Review, Jan. '97, p. 56.

³ Democracy and Liberty by Lecky, Vol. ii., 101.

But the Puritan element was growing rapidly, and a great change set in before the close of the reign. In a homily on "The time and place of prayer," contained in the second volume of Homilies, ordered by convocation in 1563, Sunday is grounded on the fourth commandment. This is what is referred to: "Albeit this commandment of God doth not bind Christian people so straitly as to abstain and keep the utter ceremonies of the Sabbath Day as it was given unto the Jews. . . . Yet, notwithstanding, whatsoever is found in the commandments appertaining to the law of nature, ought to be restrained and kept of all Christian people." Sunday in the Homily is described as the Christian Sabbath day, and rests for its authority on the Mosaic decalogue though limited to the law of nature. The unlimited authority of the fourth commandment was not far off. After the earthquake in 1580 the churches read an admonition which contains the following: "The Sabbath days and holy days . . . are spent full heathenishly in taverning, tippling, gaming, playing, and beholding of bear-baiting and stage plays, to the utter dishonor of God, impeachment of all godliness, and unnecessary consuming of men's substance. The want of ordinary discipline and catechising hath either sent great numbers both

old and young back to papacy or let them run loose unto godless atheism.”¹ This lawlessness intensified the current in the direction of Sabatarianism. A work by Dr. Nicolas Bownd entitled, “The True Sabbath and the New Testament,” appeared in A.D. 1595, and produced a wonderful effect in moulding English thought. It is stated that this is the first assertion in England of the Puritan doctrine of the Sabbath.² In this book he claimed that the Lord’s Day rested for its authority on the fourth commandment. The book presented the case in a winning way, and made a deep impression upon all thoughtful minds. The claim is put forth that this book is the origin, life, and backing of the Puritans in their views upon the Sabbath. It certainly gave a mighty impulse to the Puritan Sunday. Though this idea was known before, it was not till Nicolas Bownd’s book that it took hold upon the people. This is due to the subject being presented in such a clear, definite, and convincing manner. The Puritans seem to have taken kindly to this book, and in a comparatively brief period of time established public opinion on this particular view of the Sabbath. Lecky states: “Before the death

¹ Sunday, p. 157.

² Quarterly Review, Jan., 1897, p. 56.

of James the First the Jewish Sabbath appears to have been accepted by the whole body of English Puritans,"¹ and furthermore says, that this doctrine was supreme in the time of the Commonwealth. Even in the reign of Charles I. "carriers, waggoners and packmen were forbidden to travel on Sunday." Bownd's ideas spread to Holland, and affected the minds of the leaders there. The Synod of Dort evidently revealed the prevailing thought. The extra sessions of this synod approved these six items: —

1. In the fourth commandment of the law of God, there is something ceremonial and something moral.
2. The resting upon the seventh day after creation, and the strict observance of it, which was particularly imposed upon the Jewish people, was the ceremonial part of the law.
3. But the moral part is, that a certain day be fixed and appropriated to the service of God, and as much rest as is necessary to that service and the holy meditation upon him.
4. The Jewish Sabbath being abolished, Christians are obliged solemnly to keep holy the Lord's Day.
5. This day has ever been observed by the

¹ Democracy and Liberty, Vol. ii., p. 104.

ancient Catholic Church from the time of the Apostles.

6. This day ought to be appropriated to religion in such a manner as that we should abstain from all servile works at that time excepting those of charity and necessity; as likewise from all such diversions as are contrary to religion.”¹

The controversy continued for over one hundred years, but the Sabbatarian view still grew, and finally was the prevailing doctrine in England and part of the Continent, at least among some of the Protestants. The Roman Catholic Church still maintained that the holy days are Church days, and have never applied the term Sabbath to Sunday, yet in their catechism, prepared by the Third Plenary Council of Baltimore, this is found: “What are we commanded by the third commandment? Answer. By the third commandment we are commanded to keep holy the Lord’s Day and the holy days of obligation, on which we are to give our time to the service and worship of God.” Here the obligation of the Lord’s Day rests on the third (fourth) commandment.

Not far from the Reformation period, a revival along this line appeared. On account of the loose religious life at that time, and the special

¹ Sunday, p. 175.

emphasis put upon the fourth commandment, some went so far as to maintain that the Seventh day or Saturday was the true Sabbath. This became the practice of sects among the Waldenses. Some sects such as the Abyssinians kept the Sabbath day long before this, but they seem to have observed Sunday also.

The first Seventh Day Church originated in England about A.D. 1670, in the east of London, and was called the Mill-Yard Church. In America the same views were promulgated by Stephen Mumford, who came from London in 1664, and a church was organized in Newport, R.I., in 1671. A second Seventh Day Baptist Church was formed in 1707 under the leadership of Edward Dunham of Piscataway, N.J. A marked revival of this doctrine of the Saturday Sabbath under the name of Seventh Day Adventists took place in 1844, commencing in New Hampshire by the teachings of Mrs. Rachel D. Preston. Though this sect and those like them in doctrine are very zealous and devoted, yet their following is small. The teachings of the Puritans of England regarding the Sabbatarian Sunday were brought to and spread in America by them. Now, generally speaking, the view that the Lord's Day rests upon the decalogue for its authority, has

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decided sway in America. Some scholars have pointed out the error of this Sabbatarian view of basing the Lord's Day on the fourth commandment; but this new idea is, so far, of slow growth. An encouraging sign is the great number who, being dissatisfied with the popular views on the Lord's Day, are seriously studying the matter, and we are confident that the truth will prevail.

CHAPTER XII.

THE TEST OF SUNDAY PROPRIETY.

HAVING put the Sabbath and Sunday on a scientific basis, we have come to a final question, important to every conscientious citizen. How may we observe the Lord's Day with propriety and be able to give an adequate reason for its observance? What is Sunday desecration? Why should some things be prohibited and other things be permitted on the Lord's Day?

The question is of serious interest at this particular time of our national life. Before setting up a touchstone by which to judge of the rightness or the wrongness of forms of conduct on the sacred day of the Christian, we deem it fitting to make a few preliminary observations.

Some declare that things of mere convenience should be omitted on Sunday. The ocean steamer never stops on its journey, but it plows onward to its destination. This is a convenience to the passengers, but nobody pronounces it wrong.

When the fire brigade is called out to extinguish a fire no one charges them with Sunday desecration. The milk-cart has free right of way on the Lord's Day. The electrician holds himself ready to answer calls for repairs or accidents, and hesitates not to keep the machinery going night and day, including the day of divine service. The operators of the gas plant are loyal to their post throughout the hours of Sunday. Street cars in all American cities are considered a necessity and comparatively little fault is found. When the pressure of business is great, legislative assemblies sometimes meet on that day, and public opinion regards it as within the bounds of propriety. The church janitor does not obey the injunction, "To do no manner of work" on Sunday, neither does any upbraid him for his labor. The house-keeper has to work harder on the Lord's Day, oftentimes, than any other. In many American cities, museums and art galleries are open the first day of the week, also musical concerts for the public are furnished by the authorities, all with the consent of the best people who are capable of judging. These cases indicate how difficult it is to settle on a basis that will clearly determine what is proper and what is improper on the Lord's Day. Some of these things are an absolute

necessity and some are simply a convenience. However, our criterion, though it may not in all cases decide the propriety or impropriety of an act on the given day, will yet decide for us all those acts of an important character.

It is not because it is a holy day or God's Day
or because there is a fourth commandment, that
we keep the first day of the week, but because
it is a worship day; this is the one thought that will be used in determining the propriety of Sunday conduct. If any action prevents people from worshipping, or unfits the mental conditions for worship, or disturbs that quiet and peace necessary for spiritual worship, it must be judged as wrong by our standard. The things mentioned in the first part of this chapter which we call conveniences are not wrong by our standard, because they do not interfere in an appreciable way with divine meditation and worship. Public shows, and spectacles that have a tendency to draw the public attention from the place of worship or divine things, are not to be allowed on Sunday. All enterprises undertaken for the revenue that is in them, are not to be permitted unless they meet a need felt by the higher interests of the community. Pastimes that have a dissipating tendency cannot be regarded as a legitimate exercise

on that day. Then the proper conditions of the day are 1, Rest from labor ; 2, Quiet and Peace ; 3, Freedom from disturbing public elements ; 4, Freedom from dissipating tendencies. There are other so-called tests which we shall now examine. One of these is “Any and all uses that contribute to the best welfare and the greatest happiness of the race.” This is too broad and too indefinite. The same could be said of Monday, Tuesday, etc. Something more distinctive and specific is needed in deciding the right and wrong uses of the Lord’s Day. It is also stated that “If anything lowers the tone of society it should not be allowed on Sunday.” There is no distinctive feature here for that would hold good on any other day of the week. The only legitimate standard is this: *anything that interferes with divine worship or the favorable conditions of divine worship is a violation of the proprieties of the day.* This does not necessarily exclude special acts of mercy, charity or necessity, for these embody the spirit of Christ and conserve the best welfare of all concerned, which is really the purpose of worship.

CHAPTER XIII.

THE APPLICATION OF THE TEST.

HAVING determined upon a standard by which all specific acts or things shall be judged we now will apply the test to a number of things considered wrong by well meaning people.

The Sunday Newspaper

The first of the so-called objectionable things that we shall consider is the Sunday Newspaper. Before applying the test, it is necessary to consider the essential features, the facts, and the objections concerning the Sunday paper, thus putting ourselves in a better condition to make an intelligent application of the standard of judgment. We must first inquire if it meets a felt want in the community. A part of the community claims to feel the loss, at least they feel the break in the news, but this loss is not a serious objection. It may be answered that they ought to attend Church. But if they do not go

to Church no law can compel them to attend against their will. We have to accept the situation as we find it. The Church must not forget that if the people referred to, do not worship, the next best thing to be done is to use all legitimate agencies that have a tendency to elevate or help them.

What are the real features of the Sunday paper? It does not differ materially from the daily issue. The only noticeably different features seem to be the increased space devoted to advertisements, stories, fashions, pictures, and general gossip. Sermons and religious editorials figure now more prominently than ever before. Symposia on interesting and timely topics are another feature now coming into vogue. The great objection offered by a majority of the people opposed to the Sunday newspaper is that it contains too much matter of a trashy character. There is some reason for this accusation, but upon close inspection it will be noticed that matter of the same sort is found in nearly all the leading dailies published on other days of the week. The Sunday paper is similar in its matter to other issues, though it differs in the amount of some kinds of matter. If it is true that there is more of the light and trifling kind in the Sun-

day issue, it is equally true that there is a great deal of good substantial reading in most of the more influential dailies. It will be difficult to get an ideal paper. A newspaper is the mirror of the people. If it claims to give the news to the people, it must give bad as well as good. Some like one kind and some another kind; and the patronage of all is not overlooked by the business manager. A newspaper is made up to suit all classes. No one has as yet made an ideal paper succeed. Papers are started chiefly for the revenue that may be obtained from them, and that policy is adopted which will bring the most revenue without too far overstepping the bounds of propriety.

Another objection to the Sunday newspaper is that it compels so many people to work on the Lord's Day. This point is well taken, though under present circumstances it is not the Sunday paper that calls for Sunday work, but the Monday paper. However if the Sunday paper were discontinued there would be but little work on Sunday; at any rate each workman would have a day of rest in every week. Under the present system, thousands of newsboys are obliged to work on the Lord's Day. Not only newsboys but reporters, compositors, proof-readers, operatives,

trainmen, express agents, news agents, and others, must labor, and are without a rest day during the year, with possibly the exception of two or three weeks as a midsummer vacation.

A third objection is that it keeps many away from Church. There is truth also in this objection, but it must not be supposed that all who read the Sunday paper would, if none were published, go to Church. On the other hand, in Canada where no Sunday paper is issued on the Lord's Day, the Church attendance is far in advance of that in this country. This is not all to be attributed however to the absence of the Sunday paper, but it certainly counts much in effecting such desirable conditions. Probably five per cent of Church attendance would cover all who are kept away from Church by reading the Sunday newspaper. Yet in some places it is much larger, for reports have been received of Churches in some towns being obliged to change the time of service, on account of the arrival of the Sunday paper at the same hour.

Christians generally do not feel the need of the Sunday paper, and generally do not take it. They use the day for religious purposes. Religious papers and magazines that minister to their higher nature, sermons and books of a helpful

character, constitute the reading matter of the true follower of Christ. Only that is sought which will aid in touching and quickening the spiritual nature. A very delicate question arises at this juncture of our discussion and that is: Has one a right to dictate to another what he shall read? All have rights that must be respected. The only pretext for interference is the general effect that the Sunday paper has upon the community. While one demands liberty, yet his liberty must not encroach upon the liberties of others. If it interferes in any way with the object of the day or unfits the mind for the proper discharge of the duties of the day, then there is occasion for objection.

One more consideration must be borne in mind and that is: Would the non-Church goer be worse off if he had no Sunday paper to take up his time on Sunday? Would the reading of the paper be as unwholesome as being idle all day? What would be the effect if there were no papers read on Sunday? No tangible evidence can be secured which would show conclusively that the people would be in a worse condition. The Canadian cities, where there are no papers issued on Sunday, present a finer record than the American cities with their Sunday paper. No newspapers

are published in Holland on the rest day of the Christian. Edinburgh, London, and all English cities do not allow the publication of the Sunday Daily. Two in London tried it and gave it up. It is singular that the places mentioned above rank among the highest in law, order, and intelligence. If such cities as Toronto and Edinburgh, which hold such a high place in culture and education, can make such a fine showing without the Sunday issue, it is reasonable to suppose that other cities would not suffer by a similar arrangement, but rather be benefited.

Another great objection to the Sunday paper is that it is not proper Sunday reading. By that is meant reading that will build one up in morality and spirituality. The religious weekly paper contains the reading that is in accord with the purposes of the day, and is at present the only paper adapted to Sunday reading. There is now no paper published on Sunday that is designed to answer the mission of the Lord's Day or to elevate the standard of society, or is, in any way, in line with the work and teachings of those who are engaged in religious endeavor on that particular day. The paper, if allowed, should only supplement the work of all the various organizations that labor for the upbuilding of society on Sunday. If the

religious weeklies could only issue their papers on Saturday it would help matters somewhat.

While discussing Sunday legislation, it is wise to keep in mind its probable enforcement. If a law were enacted to do away with the publication of the Sunday newspapers what effect would it have in our large cities? Considering the number of influential people who patronize them, and the division of sentiment among the people, it is very certain that it would be a dead law. Under the present conditions of industrial economy and the present type of Christianity, the Sunday newspaper in some modified form is bound to stay. It may be different under different conditions. Changed religious conditions will no doubt bring about a healthy change in the customs and conduct of the people. These conditions are, greater zeal, more light, and a truer imitation of the Master in mind and heart. Formulated creeds must be held in a subordinate position, and Christ or the Christ-spirit substituted in their place. When all can practically worship as one Church in spirit, and all have rightly-founded views of the Lord's Day, then much may be expected.

Not only changed religious conditions, but changed industrial conditions will help to modify existing circumstances. When all can have a

comfortable home, with music, magazines, religious papers, a library of religious books, it will furnish sufficient moral and spiritual occupation, during the hours of the Lord's Day, apart from Church worship. Then the Sunday Daily will not be needed nor desired, because something better has been substituted.

Having made these preliminary observations and noted a few objections usually entertained by the Church to the Sunday newspaper we will now enquire what is the final solution. The only ground on which we may condemn any act on Sunday that is permissible on other days of the week, is its relation to the condition of divine worship. Does it militate against the proper conditions for religious worship? We have seen that the Sunday paper robs hundreds of working people of the privilege, not only of worship, but of a day of rest; that it denies to hundreds rest and worship in the transportation of the paper; that it causes thousands of newsboys to work when they should be at Church and Sunday School. As a consequence, they are robbed of that moral and religious training which all need in order to make good citizens. In the city of Boston there are about four thousand licensed newsboys. Think of the great injustice done

them in preventing their attendance at places where moral and religious instruction is to be obtained, and in denying their youthful natures a day of rest. In the next place the incessant shouting, unrestrained yelling, and general uproar of the newspaper venders on a Sunday morning, is certainly disturbing to the quiet rest of the people and annoying to those who desire suitable stillness for their devotions.

From this brief review of the Sunday paper we must conclude that it very decidedly violates the favorable conditions of worship. When no special need is felt and no great benefit derived, it has no just claim to be exempt from prohibition by the authorities. It cannot be gainsaid that the Sunday paper at the present is here to stay in a more or less modified form. From all this discussion the only available solution is to first seek to change the time of its publication from Sunday to Saturday evening. The paper should be distributed and sold on Saturday evening, and that would hush the cries of thousands of newsboys on Sunday morning, give rest to hundreds of express agents and train hands, cause less running of trains and would leave a day of rest for worship for news agents, compositors, reporters, editors and managers. This is the method that is followed in

Toronto and there is no general disposition to have it otherwise. With the evidence at hand this is the only adequate solution at present. The next will be to change the nature of the paper to one more religious in its tone. This will come slower, as the people will have to undergo a change spiritually to demand such a change. However, the Sunday paper is comparatively speaking only in its infancy; and more time is, no doubt, needed to develop thoroughly all its features. Possibly when more time has elapsed so that the results may be more fairly estimated, a new and better solution may be presented. But this is the only solution at present that the evidence will justify.

Sunday Railroading.

Sunday traffic on railroads has a very important bearing on Sunday observance throughout the country. The whistling, puffing, and humming of trains certainly disturbs the quiet of every railroad town, and leads to many forms of Sunday desecration. The influence of example is as potent here as elsewhere, and tends to a certain looseness. When we think of 200,000 miles of railway lines operated by 1,000,000 men, touching almost every community in America, we immediately perceive its far-reaching influence. While

the general running of trains is to be regretted, yet it is very questionable if the total suspension of trains would be an unqualified good. The amount of traffic now on week days is simply enormous; and for all trains to be held off might not be for the best interests of society. If our lines of railroad stretched across a little island like Ireland or Cuba, the question would be somewhat altered; but it stretches its iron fingers over a huge continent of three thousand miles in length, ranging between the equatorial regions on the south to the frigid clime of the north. They also have intimate relations with ocean steamers which leave or arrive on Sunday or at times closely bordering on that day. According to the statements of heads of railway departments, there is little or nothing gained financially by most roads, and there is evidently a disposition among many railroad corporations to reduce the traffic to the lowest practical limit on the Lord's Day. But the pressure of business men who demand "despatch" for their freight, also some religious societies which call for special running of trains to accommodate their meetings, have made it difficult for managers of railroads to carry out their wishes in the matter. To them there is no alternative, but it is simply a matter of compulsion.

Usually shippers and consignees are not willing to allow the railroad companies an extra day for rest when their goods are being handled. If the people did not make such urgent demands upon the railway agents, the problem of Sunday railroading would no doubt settle itself. No doubt, most lines could dispense with Sunday trains except some passenger trains on trunk lines. Cases of accidents, sickness, death, disappointment in train connections, matters of serious interest, whether civil, political, or financial, necessitate Sunday traffic to a limited extent between great centres on trunk lines. The transit of mails is an important consideration also, but the difficulties in this connection could be obviated by a different arrangement with the United States authorities. Possibly a train each way morning and evening on through lines would answer the demands of the people so far as passenger service is concerned. The Sunday halt with freight is not as serious as it used to be. Now there are refrigerator cars wherein perishable goods are not injured to any appreciable extent by an extra day of rest. Shipping live stock presents a little different phase, but that could easily be remedied. It would be better for all parties concerned to rest and feed the stock say after twenty-four

hours of continuous travel. Beyond this the Society for the Prevention of Cruelty to Animals would have a pretext for interfering. Some states already have made laws to the effect that live stock could not be kept on the train for more than twenty-eight hours on a continuous trip. The only way in which loss could occur by resting on Sunday would be in case of immediate shipment by water from the terminals. This could be remedied by compelling steamship companies to depart on other days than the day of the Lord. Some companies already, of their own free will, have adopted a rule not to load or unload cargoes on Sunday. This is the policy of the Cunard line of steamers. Even if they arrive on Sunday, the passengers are allowed to go on shore, but all work of unloading is entirely suspended.

Sunday excursions, beyond local significance, are, generally speaking, harmful to the interests of society. Sunday is not a holiday; it has greater significance. There are many other days provided expressly for holidaying. Sunday devoted to excursioning does not meet a felt need, and perverts the very thing that the day aims at. Few, if any, are better fitted for work on Monday morning by indulging in the dissipation of a Sunday excursion. If continually persisted in, a stolid indif-

ference to the highest interest of man results. Their influence does not tend to benefit a community.

It is within the power of the people to determine, in a great measure, the Sunday observance of railroad corporations. These usually provide what the people demand, and leave unprovided that which is not called for. Mr. Hicky, secretary of the International Sabbath Association, who has intimate relations with many railway magnates, reports them as not even uttering a word of discouragement concerning the discontinuance of trains on Sunday and says, "If only the people will stop demanding of us Sunday traffic we will gladly see that no wheel shall be turned on Sunday."¹ The Vice-President said to the same gentleman: "We want every wheel stopped on Sunday for financial reasons."² Another stated "We should save one quarter of our expenses by stopping our Sunday trains." Quoting Mr. Hicky again he says: "The great obstacle to Sabbath observance to-day is the thoughtless habits of Christian people themselves. Railroad men know this; Col. Scott knows this; Mr. Vanderbilt knows it; Mr. Jewett knows it; and Mr. Ganatt knows it."³ No railroad is run on Sunday in

¹ Sabbath Essays, p. 420. ² Ibid., p. 419. ³ Ibid., 420.

Belgium ; and in Canada all local service is suspended. It is readily seen that such a condition of things depends on the people themselves. The future is assured when the people are instructed, then will follow suitable legislation. When the people are a unit regarding any truth or idea, there will then be little difficulty in putting it on the statute books. A law like the following would be wholesome in nearly all places. No running of trains on the Lord's Day between sunrise and sunset except by permission of the railway commissioners upon application by railroad authorities, but no permission shall be granted for trains between nine o'clock A.M. and three o'clock P.M. The above is not to interfere with a passenger train on trunk lines each way morning and evening. This would give employees on trains that must run, a rest of at least six hours at the time of religious worship. A law of this kind would spare the churches the annoyance of trains, and give the men a chance to improve the benefits of Sunday service.

Sunday Mails.

The mails are an important factor in the business relations of our country. It is not often in the life of a business man that he must have his

mail on Sunday in order to save himself from serious loss. There may be a few cases, but comparatively speaking not enough to warrant the opening of all the offices. When things of special importance need attention, more direct methods can be resorted to, such as the telephone and telegraph. If mails are distributed on Sunday it means writing, mailing, thinking on business matters, worry and annoyance, which would not occur if Sunday mails were entirely laid aside. This is entirely out of line with the design and work of the worship day of the Christian Church. The gain in having the mail on Sunday does not compare with the loss it entails. News agents, express agents, train clerks, post office clerks lose the needed rest and worship, and this renders them less efficient. The first year of Mr. Harrison's administration, Mr. Wanamaker, the Postmaster General, sent to one hundred of the largest Post Offices to determine the relative amount of receipt and despatch mail on Sunday compared with other days.¹ The replies showed that the sale of stamps on Sunday was comparatively insignificant; that the callers at the Post Offices comprised a very small number of its patrons; and that the letter-carriers' work was practically

¹ *The Sunday Problem*, p. 222.

reduced to a minimum, deliveries being suspended and the work confined to the service for an hour or two at the Post Office waiting upon callers. It was his opinion that as trains carried U. S. mail on Sunday, the offices would have to open a short time to attend to them, or have a blockade which would have a serious effect on business, and thus demoralize the mail arrangements. The great city of London allows no mail on Sunday. If the greatest city in the world delivers no mail on the Lord's Day, smaller cities would not suffer appreciably by similar action. No mail work is done in Ontario, Canada, on Sunday. If that rich and thickly settled province can get along without Sunday mails, why not other states also?

The best way out at present is to have local option, and if a town votes to close the office, then let the Postmaster General close it and call for such action as would cancel the U. S. mail on Sunday for that particular town or city.

Amusements.

A student of the history of Rome can scarcely fail to note the intimate relation between amusements and its downfall. The craze for amusements gives a distaste for work, enervates the vital energies, creates idleness, vice, immorality, and

dissoluteness. It cannot be denied that we are seriously affected with this craze. Many are not satisfied with six days in the week, but utilize the seventh also for the prosecution of selfish pleasures. Not only on ordinary days, but days set apart by civil authorities or by custom to be devoted to the most sacred purposes, are ruthlessly trampled upon, as much as paganism ever trampled upon the institution of Christianity. Good Friday, Day of Prayer, Thanksgiving Day, and Christmas Day are especially religious days in which people are called to devout and prayerful meditation. But sad to say they are made simply occasions for merry-making. Little respect is shown, in some quarters, for the feeling and convenience of the true worshipper of God. The Lord's Day is made a seventh picnic day, a holiday, in fact, a sport's day. So thoroughly do many devote themselves to the indulgence of amusements on that day, that Monday must be mostly given up to rest. Baseball, picnicking, theatres, hunting, fishing, boating, excessive bicycling, form the diversions followed by many throughout the country.

Baseball.

Baseball is entirely out of harmony with the nature of the day. The original purpose was to

make money without a legitimate demand by the best people for such a pastime. It does not serve the best interests of the people. It neither instructs, edifies nor ennobles. It interferes with the rest and quiet of religious people — a right they are entitled to — and draws from those institutions that are designed to elevate the people. Sunday is entitled to protection from public spectacles that interfere with those conditions which are necessary for the faithful discharge of the duties of the day. When the youth are drawn away from places where they can receive spiritual instruction, the day has been lost to them, and their moral nature has suffered thereby. The Sunday School where special moral teaching is given, is seriously affected by the attractive power of the ball game. It also robs the players and officials of a day of rest and religious culture, and the spectators are by no means put in a pious mood by the exciting fortunes of the game. The game in itself must not only be considered, but the crowd by which it is characterized. Drinking, dissipation, and gambling seem to be indispensable adjuncts of this form of Sunday amusement, with few exceptions. Anything that makes an open door for dissipation comes under the list of things that ought to be prohibited by the civil powers.

Should Sunday ball be encouraged, then would follow foot ball, horse racing, and similar pleasures until the day would lose its distinctive features.

Sunday Golf.

As Sunday golf has become a game of national interest, a few words here would not be out of place. This form of amusement is not attended with the same objectionable features as baseball, etc., at least not to the same degree. The game is usually removed beyond the limits of the town or city, where but few are attracted. It lacks also that disturbing element that is found with many other public games. This makes the question more difficult of solution. However if we apply our test we will get a fair conception of what is our duty. Does it interfere with the favorable conditions of worship? In the first place it is to be noted that those who participate in the game go in groups or clubs, purely for the purpose of sport. It is needless to say that such purpose is entirely out of sympathy with the purposes of the Lord's Day. Now when we consider the time and attention spent in preparation, in dress and outfit, for the game, preparation for travelling, the exciting interest of the game, and the consequent fatigue, no fair-minded person can say that such is in ac-

cord with the object of the day. Does it minister to bodily rest? Does it develop pious thoughts? Does it lead to the contemplation of man—his duty and destiny? Does it stimulate thoughts regarding the Author of all and our relation to Him? The answer must be in the negative. It certainly unfits the minds of the players themselves for any exercise in harmony with the designs of the day. What influence does it have upon others? If it were allowed other sporting clubs would demand recognition. The gun club would ask for the privilege of hunting and target practicing on Sunday, and various other organizations would request exemption from legal disabilities for their particular sport on the Lord's Day. This would set in motion a general spirit of dissipation on the day calculated for spiritual development.

Sunday Picnic.

The Sunday picnic in a public form must be counted out of the legitimate diversions of the Lord's Day. We cannot see that the ordinary picnic furnishes rest or opportunity for divine contemplation. Of course a quiet retreat, or a little diversion in the midst of nature, is helpful, and not out of harmony with the object of the day, but picnics of a large number of people in

the midst of noise and confusion, where swings and merry-go-rounds are in full blast, cannot be a substitute for religious exercises. Sunday is a building day. The structure to be built is the temple of manhood. This great work is done mainly in youth's plastic period. And as Sunday is the day specially devoted to the building up of the moral character, a picnic would take the youth and children out of reach of the Church and other helpful institutions. This form of exercise is not designed to edify, but to provide means for a general good time. At the close of the day the energies of the picnickers are completely exhausted, without any gain. In such cases no rest is gained for the body, no discipline for the heart, and no spiritual truth for the soul; the mark has been completely missed and the day lost. One cannot indulge in the ordinary Sunday picnic and maintain a proper respect for Christ and his resurrection.

Sunday Theatre.

If the teachings of the theatre, too, led heavenward, there would be some consideration for its open doors on the Lord's Day. But we think no one who is informed on the subject will risk his reputation in making the statement that it does

lead in that direction. Then those who are connected with such an enterprise, need a day off in the week, and Sunday is the proper day. The interests of the public are not so urgent as to call them to forego their rest at least on that particular day. It also interferes with the attendance on religious services on Sunday evening. When anything militates against religious services, with no other object than to furnish amusement, it certainly is out of place on the Lord's Day.

Hunting and Fishing.

Hunting and fishing are forms of amusement on the Lord's Day that ought to be discouraged. If a person does not use the day in worship, he ought to at least rest completely from his labor; and this kind of pastime is not a form of rest but rather a form of sport. Example is wonderfully "catching" regarding this kind of exercise. It takes men from places of nobler influences and leaves them worse off than if they had spent the day in labor.

Boating, Bicycling and Riding.

Boating, bicycling, and riding cannot be prohibited by law, except where they become a nuisance and encroach upon the rights and privileges of Christian people. When these are in-

dulged in for pleasure and beyond a reasonable degree, then there is occasion for complaint. Where the bounds of propriety are overstepped in this regard, they might be limited to only certain hours of the day. The law could have no prerogative in prohibiting people who use them within certain limits. It is only when these become annoying that it can be a subject of law. It is very difficult to state what are the limits of propriety ; more time is needed to ascertain more fully the effects. The use of the bicycle in club runs, etc., militates seriously against Church attendance in most places, which is not a hopeful sign for a better condition of things for the future.

Boating for recreation should be limited to certain hours in the afternoon. Riding for pleasure in carriages on Sunday does not seem to be attended with such evils that legislation is necessary. Somehow the influence of example is not seen here as in the bicycle.

Sunday Cars.

Street cars naturally fall in the line of this discussion. Very few will deny they are a public necessity. Toronto has bravely maintained the "no cars on Sunday," but a recent vote of the people showed that the sentiment had turned and

now the lines are in operation every day of the week. Many churches in a city like Boston, would have to close up, were it not for the street cars. As the cars are a means of conveyance the needs of the public demand them and the welfare of the public is subserved.

Nothing should be allowed as a pastime that does not tend to self improvement, education, along moral and religious lines, but great caution must be used to avoid being Puritanical in making and enforcing Sunday laws. A too rigid course is likely to antagonize those that Christianity is seeking to win. Let such be a last resort. The chief aim should be to give life to the community in its moral aspect and the other things will fit in with comparative ease. Instances are on record where there has been strict Sabbath keeping, and at the same time moral rottenness has abounded to an alarming degree. On the other hand it is not wise to be imposed upon too much by Sunday desecrators. Christians have rights and feelings that ought to be respected. The reckless Sunday destructionist that cares neither for the feeling of Christians, laws, nor the many sacred institutions, ought to be treated with a judicious rebuke that will impress him that others have rights that must not be ignored.

The institution of the Lord's Day ought to be protected, as it is a day for the improvement of the conduct and life of mankind.

Everything should be so arranged as to allow people to attend Church for moral instruction and spiritual help. No attraction should be allowed that would have a tendency to draw the people from where they can get this spiritual culture, and nothing should be permitted to be done that would disturb them while they are engaged in that exercise.

So Called Things of Necessity.

Much is made of "things of necessity" in some quarters and by some writers. With them, that by which a dollar can be made on Sunday, is considered a necessity. This is sometimes resorted to by those who are specially engaged, for instance, in the strawberry business. We mention this business because it best represents garden produce as a class: High prices are given early on Monday morning, and those in the business who pick and ship their produce on Sunday have the advantage of the high prices. Successful producers however have said that taking one year with another they have lost nothing by resting one day in the week.

In haying and harvest time many work on

Sunday without any scruples, claiming that a great loss is probable if it is not done. Experienced and successful farmers of high moral character are almost unanimously in favor of keeping the Lord's Day, rain or shine. There was never a rain which was not followed by sunshine after it to dry up the dampness. Very seldom does there a case arise where permanent injury is done if foresight is used. Example in this matter counts for a great deal. If one can work on Sunday then all have the same right, and when one kind of work is done, it will extend to all kinds and then general lawlessness will prevail, and all will suffer.

If all worked on Sunday when they saw an opportunity of a little gain, we soon would be without a day of rest. The workingman, the manufacturer, the professional man and all others ought to forego what little gold might be gained in a day, for the greater good to themselves and the community. The true citizen will sacrifice a little material wealth for the sake of moral worth and spiritual power.

Things Permissible on Sunday.

We have indicated certain things that are not consistent with the purposes of the Lord's Day

and will point out now a few things that are permissible. A full list of all that may with propriety be indulged in on Sunday, would be wearisome and call for more space than its importance demands, but some things will be given to indicate the general features of legitimate Sunday occupation.

In touching this aspect of the subject, care must be taken as to what is the dominant spirit of the times. A great change has set in within recent times. New industrial conditions, where the instruments of production are controlled by the few, where machinery has displaced hand labor, where the keen competition of corporations has produced over-worked and under-paid workmen, have altered the method of Sunday observance inside as well as outside of the Christian Church. The close confinement within the factory walls, the clatter and hum of machinery, the rush and hustle of business, and the pressure of manifold duties, put such a strain upon the nerves that complete relaxation on Sunday is demanded. On account of the economic situation some use it as a sleeping day, some a rest day, some a reading day, some a recreation day, and some a visiting day. But this does not militate against the spirit of our worship day, for the duties of the day include

among other things rest, reading, and recreation. Those special acts that minister to the greatest needs of the body comport with the object of the Lord's Day. The danger lies in looking on the material side and forgetting entirely the spiritual side of our nature. However for those who do not worship, provision must be made to accomplish as much as possible that which worship aims at—an ideal character. There are many legitimate forms of recreation on Sunday that are refreshing, instructive, ennobling, and inspiring.

Libraries and reading rooms in large centres ought to be open to the public on Sunday afternoon. In them is contained the learning and light of all former ages. The wisdom of saints, scientists, and philosophers, can be had for the taking. Here contact is found with the greatest and noblest of mankind, the influence of which cannot but quicken the intellect and mould the soul in the image of its ideal. This certainly is in accord with the practical results of the ideal Lord's Day.

The doors of art galleries should be free to all for a few hours on the Lord's Day. The refining influence of the objects of beauty, the pleasure and joy in their contemplation, the ennobling effect of ideals, must contribute largely to

the soul growth after the model of the perfect man. Who can estimate the influence for good of an art museum whose patrons on a Sunday afternoon number about four or five thousand?

Sunday is a day for lectures bearing on questions vitally connected with life in its various forms; and those which stir the mind with helpful truths and fit it better for living, have a legitimate place on Sunday.

Stereopticon views for the purpose of instruction or for giving the soul religious, ethical, or patriotic feelings, are entitled to a fit place on the worship-day of Christendom.

Sacred concerts, and band concerts conducted within the limits of propriety, have a mission in the culture of the soul. Music cheers, inspires, brightens, and fosters new life and strength for the conflicts and struggle in life. It is divine and anything that points in that direction harmonizes with the spirit and nature of the resurrection-day of Christ.

Public meetings to promote those reforms that touch the moral and religious life of the people, are within the limits of the proper uses of the Lord's Day.

Parks, public gardens, and picnic grounds should not be closed to those who wish to avail

themselves of the scenes of nature. Those who, tied down to hard work the whole week, go out on Sunday into the midst of nature with its sunlight and fresh air, must certainly be fitted better thereby for the coming week's work, and this is not inconsistent with the object sought on the first day of the week.

A short drive on Sunday afternoon is a form of recreation which is re-creating. The effect of such is healthful and refreshing and aids in bringing the body up to the highest efficiency for service and duty.

A short run on the bicycle might not be out of place on Sunday if the example did not affect injuriously anyone else. But somehow it does, and those that copy spend the whole day, instead of an hour or two. The bicycle craze is becoming a source of much complaint from many parts of the country. It empties churches, Sunday Schools, libraries, and art rooms, with no corresponding gain. In time to come when the evils of the craze assert itself more conspicuously, there will then be occasion to make a law limiting the use of the bicycle for pleasure to certain hours of the day. Christians who make public sentiment regarding the Lord's Day, and the conservators of its observance, should be careful as to

whether their example in bicycle riding would be productive of more harm than good.

In the industrial line some things, according to our standard are also permissible. The bakery must be allowed open doors for a couple of hours for business on Sunday morning. The necessity arises in large cities where many eat, sleep, and live in one room, for in such crowded quarters there is neither room for, nor the proper means for preserving the various articles of food. If all had wealth, beautiful homes, complete supply of cooking utensils, servants, etc., the open bakery would be uncalled for, but our present conditions demand its presence. It is a necessity of the people and it does not interfere either with the duty or the spirit of worship.

Street cars, steam cars, steamboats, and all other means of public conveyance must be in operation to a limited extent on Sunday to supply the rightful demand of the public for locomotion from one place to another. It is perfectly in accord with the object of the Lord's Day and meets a legitimate need of the public.

CHAPTER XIV.

RIGHT OF THE STATE TO MAKE SUNDAY LAWS.

Is the state exceeding its prerogative when it attempts to make Sunday laws? Has the state the right to make legal enactments bearing on Sunday conduct when the Church and state are entirely independent bodies? This kind of legislation has raised strong protests from some well meaning people. The claim is made that the liberties guaranteed by the Constitution are violated, and indignation is expressed by the epithets "tyranny," "bigotry," "interference with individual rights," etc. The state, it is said, has exceeded its legitimate bounds when it endeavors to make men religious. It is asserted that the state has transgressed the limits fixed upon by the federal constitution. Anti-sabbatarian conventions claiming the above conceptions have been held in our country, and have been supported by men carrying great weight in political and legal matters. In 1858 the chief justice of the supreme

court of California ruled that Sunday laws were unconstitutional. Two years later this verdict was reversed and the validity of Sunday laws was established.

The anti-sabbatarians are quite persistent in emphasizing the idea that, as the Church in America is separated from the state, the state cannot therefore force church laws or religious ideas upon a people under such a government. It is necessary, however, to look at the prerogatives that are rightfully possessed by the state, and then apply them to the Sunday laws.

The state must guarantee to all (1) the protection of life and property, (2) the enjoyment of equal rights. The liberty of one must not encroach upon the liberty of another. (3) The state has the right to legislate in the interest of a majority of the people in sentiments, feelings, and national customs, provided they do not take away the rights given by the constitution. (4) The state has the acknowledged right to determine ways and means for the public improvement. The compulsory education of every child, whether rich or poor, without money or price, is recognized as one of the most important duties of the state. Public libraries supported by state or municipal authorities are endorsed by all. Art museums at

the expense of the people in their corporate capacity are approved by all good citizens. Here is recognized the cultivation of the æsthetical faculty brought about through the instrumentality of law. (5) The state must look to its own future life, and therefore must institute methods or laws that will have the tendency to conserve its own existence. Children that give evidence of becoming a source of trouble to the state must be sent to the reform school. The maintenance of an army and navy in a time of peace, also emigration laws are measures that look to the future welfare of the state.

Let us therefore inquire what claims Sunday has that the state is bound to respect. We said the state could not ignore the constituent elements of life among the people thus organized. In our country many years ago a national organization was effected by a people of certain religious customs and habits, and one of these customs was the observance of the Lord's Day. It was an essential factor in the life of the people, and was deeply imbedded in their minds and hearts. Now states are only peoples organized under certain acknowledged methods of procedure. The laws will take color from the life and opinions of the people in such a corporation. Whatever the sen-

timents of the great majority are, those usually are incorporated into their legal code. If their sentiments are not put into the legal system, they are protected and guarded so as not to be imposed upon. This, then, was a very natural thing to do to recognize by law the Lord's Day, which seemed inseparable from the people's life, and was a prime characteristic of Christian civilization.

The second great claim the Lord's Day has upon the state is the weekly rest day for the workingman. This is an age of fire, steam and lightning. The pressure upon the nervous system of those in the business arena is tremendous. Nightly rest and even weekly rest is scarcely enough for the overworked; however, one day off in the week relieves the situation to a great extent, and untold blessings follow in its train. In these times a weekly day is needed to relax the strain upon the mind and muscle. Continuous work day by day, without a break is brutalizing, exhausting, and destructive to muscle, mind, and manhood. It weakens the hand, dulls the head, and chills the feelings of the heart. To kill off a people, it is only necessary to work them incessantly or have them play incessantly. History has shown that either will accomplish the end. To save the nation, then, a seventh rest day for spirit-

ual purposes as well as for bodily rest must at least be granted and observed.

Greed of most corporations would compel men to work all the time were it not for the laws the people enact. They are unable to fight the corporations, and are therefore at their mercy. It is the business of the state, in a matter of this kind, to protect the working man and allow him his rights. The state is then justified in making for the laboring man one day of rest in seven.

In the third place Sunday has a claim upon the state on account of the social side of life. A day of complete cessation of labor is needed for the opportunity of social cultivation. Sunday is also a family day. The family is the basis of the state, and what affects the family affects all. The preservation of the family is the greatest concern of the state. Sunday affords an opportunity to cultivate the relations that exist between the members of the family circle. At present the workman leaves home at the break of day and arrives back at its close scarcely seeing his own children during the light of day. Sunday, then, is the only time he has to cultivate the tender relations he holds to his children, and give to them the care, counsel, devotion, and love that is demanded of the father. As we have social natures, they crave for proper

exercise. It is certainly helpful for members of a community to meet together, to visit each other, exchange courtesies, learn of one another's welfare, enter into one another's sympathies, and promote good feelings and well being in general. If there were incessant toil, no opportunity would be given to meet in society, consequently the finer feelings of society or humanity would die out for the want of proper cultivation. In such a condition men would become coarse, brutal, and stupid.

In the fourth place the state is in duty bound to legislate in favor of Sunday rest in consideration of its moral effect upon the community. It is a day in the week in which moral truth and ideas are taught in Churches, Sunday Schools, young people's meetings, prayer meetings, etc. On that day the duties to the state, to one another, and to God, also the principles of moral conduct are outlined and impressed upon all. Young and old are brought under the range of moral and religious truths. No other institution has a greater moral influence upon the people than that of the resurrection day of Christ. Its moral effect is recognized by all legislators by the complete exemption of the Church from taxation. Another notable instance of this recognition is seen in the U. S. Army and Navy. Article 52

of the Army regulations reads, "It is earnestly recommended to all officers and soldiers to attend to divine service. Any officer who behaves indecently or irreverently at any place of divine worship shall be brought before a general court-martial, there to be severely reprimanded by the President himself." The Navy regulations in Article 843 are, "Sunday must be observed on board of all vessels of the Navy and all stations and navy yards in an orderly manner by officers and men. All labor or duty will be reduced to the measure of strict necessity. The religious tendencies of officers and men are to be encouraged and suitable times and places be assigned to divine worship." The law for Cadets is even stricter, as seen from Article 125: "It is earnestly recommended to all officers of the Academy, and to all Cadets, diligently to attend to divine service appointed on Sunday, unless excused from such attendance upon their declaration that they cannot conscientiously attend. The Cadets will in like manner be excused who make a similar declaration with the written approval of their parents and guardians, such approval having been obtained by application through the Superintendent."

Finally, Sunday has a claim upon the state for

protection on account of its influence in preserving and maintaining those factors that are essential to the existence of the state. Religion and a special day for its exercise, have an exceedingly vital relation to the nation's stability and perpetuity. History has abundantly shown how purified religion unites and strengthens the ties between individual members composing the nation, also it purifies, elevates, and makes powerful the nation itself. The most prominent factor calculated to insure the future existence of the state is this special day for religious worship, which, if left out must have a serious effect upon the bonds of any political organization.

In making Sunday laws the state is not compelling men to be religious, but rather producing favorable conditions where the right of worship may be freely exercised. People of religious convictions have a right to be protected in the exercise of this duty from the encroachments, impositions, and abuse of others, but this protection is not designed to make people religious by law.

CHAPTER XV.

APPEAL FOR CONCERTED ACTION.

Concerning Saturdarians.

NONE can fail to admire the zeal for the Sabbath shown by the denominations represented in the above heading. Indeed they far outstrip the Jews to whom the day was first given. Nothing shall be said here against any follower of God or Christian denomination, that is sincerely striving to serve the Master as they understand what that service demands, and whatever thoughts are presented concerning them is not in the spirit of antagonism or censure, but rather in the spirit of love for the sake of light and truth.

Great emphasis, with these denominations, is placed upon the observance of the commandments of God. There seems to be a vague idea among these people that all the commandments in the Bible must be obeyed, at least their words seem to convey that idea. This is a serious mistake. A majority of the commandments were given to

people under certain conditions, and could not under present circumstances be obeyed by us. The Old Testament says, "kill the witches," also, "If thou buy a Hebrew servant six years shall he serve." Here these texts plainly command killing and slavery. The law of revenge is taught in "an eye for an eye and a tooth for a tooth." These are some of the moral commandments of the Old Testament named to show that we cannot consistently obey them. The same thing occurs in the New Testament writings. In the letters of Paul we have the command, "Salute all the brethren with a holy kiss," and Christ says: "Sell all you have and give to the poor." These would now be considered out of place, and in the latter case would work economic ruin. But we are told that these commandments are not engraven in stone. We have seen from a former chapter that the decalogue could not claim special rank, for one of the three different decalogues says: "The feast of weeks thou shalt observe." Some commandments were written on stone, but this gives them no more authority than if they were written on parchment. The essential thing is were they given by God? Each commandment must be taken on its own merits. Those which are in accord with the teachings and spirit of Christ are binding upon

us. If what has been said previous to this on the different commands of the decalogue is true, there can be no doubt about what is binding and what is not.

Christ gave the Jewish Sabbath a fatal blow when he said, "My Father worketh hitherto and I work." Here at one sweep he has taken away the motive of keeping the Sabbath, which is the example of God. It does not seem consistent to rest on the Sabbath after this, for the reason that God does *not* himself rest. And if he does not himself rest how can he expect us to rest? Christ evidently wanted to do away with it, and this was the first fatal thrust.

Passing now from the words of Christ we come first to the Council of the disciples at Jerusalem. This Council only required four things to be observed, leaving out entirely the Sabbath. Paul certainly did not regard the Sabbath as obligatory. He represents the law as a schoolmaster to lead to Christ, a shadow of things to come, and an old covenant. We are also told that we are under a new covenant. The old covenant is done away with; he states the contents of it—the tables of stone being among them. Without any equivocation Paul says we are "dead to the Law," "redeemed from the law," "delivered from the

law," and "not under the law." No amount of word mongering can so twist these simple and plain words as to give any other meaning than that the whole Mosaic law is abolished, nailed to the cross, and only those moral precepts are binding that are in line with the Gospel.

It seems folly to think that the seventh day of the week has been the identical seventh day from creation down. It must not be supposed that the Seventh Day worship was handed down in regular succession from the creation of man. From recent finds in Babylonia, it is discovered that the early inhabitants of this country existed at least 7,000 years before Christ. This is the oldest people that we have any authentic record of, and beyond that it is a blank. No record has been kept to show us how long a time elapsed between creation and the beginning of Babylonian reckoning. Now these people must have been the custodians of whatever sacred institutions existed prior to this historic period. It must be through them that successive weeks must be traced. Now this early Babylonian week was a lunar week, and their seventh day was the seventh day of the moon and not identical with the seventh day of our week. The first day of their week was Saturday and the seventh was

Friday. In India where the week was established at a very early time, the weeks were lunar, and the first day was Monday and the seventh day was Sunday. The Egyptian weeks were also lunar, and the first day was Saturday and the seventh day was Friday. It is of no use to assert that the seventh day of the Mosaic commandment is the regularly recurring seventh day from the beginning. No one has furnished the slightest evidence to support such a sweeping statement.

Why should the Saturdarians commence the day at sundown? No doubt it is to have the identical time of Palestine where the commandment was given. But our time differs with theirs about eight hours. Suppose at Chicago the sun sets at six o'clock, that would correspond to ten A.M., at Jerusalem. So to keep the identical time of Jerusalem the Sabbath would have to commence at ten o'clock on Friday forenoon.

Now the fourth commandment does not say the seventh day of the week but the seventh day after six days work. Here are the words "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh is the Sabbath of the Lord thy God." Therefore if we only work five days and are idle the next, we are not entitled, if we take the com-

mand literally, to the Seventh Day's rest. No Saturdarians keep the identical time of Palestine or of Babylonia, they do not keep it in the same way, they do not carry out the penalties in the same way; then as they do not keep the day, its duties, and its penalties, they do not keep it at all.

The objections to the keeping of the Old Testament Sabbath are put briefly as follows: 1, No manner of work must be done, the rest must be absolute; 2, It obligates us to give the beast of burden, cattle, manservants and maidservants a rest which cannot be followed literally; 3, It was after six days' work that they were required to rest; 4, It was originally the seventh day of the moon; 5, The time differs many hours from that of Palestine so that all cannot keep the identical time; 6, True Sabbath keeping obligates one to observe the Sabbath year and the year of jubilee; 7, To be scriptural, punishment of death must follow its violation; 8, The Jewish Sabbath commences at sundown, and as there is no sundown at the poles for months at a time it cannot then be kept; 9, One must not go out of his place, bear a burden, gather sticks, nor kindle a fire on the Sabbath; 10, It was given to the Jews and had special significance to them and to no others; 11, The fourth commandment does not require

worship but only to be idle; 12, God does not himself rest on the Sabbath day. This was Christ's special reason for working on the Sabbath.

True Christianity is a state of the heart. It is the "Christ in you" that constitutes a true follower of the Master. If we are possessed with his spirit we have the credentials of Christianity. If we have that, we have all that there is in religion. When Christ left he sent the Spirit to be the teacher and leader. Now if the Spirit is to be the guide, why go back and be taught and led by Moses. We are surely following Moses when we have no other authority than simply his commandment. Paul said that "Circumcision availeth nothing nor uncircumcision, but a new creature," so with the Sabbath. Sabbath keeping availeth nothing nor Sabbath breaking, but a new creature. He tried to show the Roman Church that true circumcision was of the heart, so true Sabbath keeping is of the heart, in fact a heart Sabbath (rest) in Christ. Obeying Old Testament commandments is putting a new patch on an old garment, and new wine in old bottles which Christ forbade.

Although Christianity is a thing of the heart, yet Christendom has set a day apart for the

purpose of worship. Not because it is a Sabbath or a holy day in its ancient sense, but simply to afford an opportunity for spiritual culture. It is the commemoration day of the resurrection of Christ from the dead, and it is more likely to call out our reverence for Christ and worship for God than any other day. It is not the essential of Christianity, but a product of the reverence of his followers for Christ, and has in this age become a necessity.

Then why not all pay homage to Christ by observing fitly the glad resurrection day? Nothing is gained by some keeping the Saturday Sabbath and all the others observing Sunday. It leads to a disrespect for both days. Time cannot be lost by bickering over a relic of Judaism. Let us show our love and sacrifice by giving up the non-essentials for the larger good of all. Let us forget our differences and unite our forces for the redemption of the race.

Concerning the Jews.

No people have influenced the world God-ward more than the Jews. Nearly all the ancient kingdoms of the world have been touched with the life of God's chosen people, and lifted to a higher plane of moral living. It was through the Jews that God uttered his divine thoughts and gave to

the race the fundamental principle of "Love to men and love to God," as the essence of pure and undefiled religion. The zeal for God and religion shown by this race of people, has been unsurpassed by anything in the pages of history. Whether enjoying prosperity and glory on the heights of Judea, or living as slaves in the Valley of the Nile, or as captives on the plains of Babylonia, or as the oppressed subjects of Greek and Roman rulers, they held tenaciously to the religion of Yahweh and preserved it to the present day. To-day they are scattered over the face of the earth, but even this has not weaned them from the great fundamental tenets of their cherished creed. Words are too insignificant to express the world's indebtedness to them for this inestimable blessing. Their teachings have shown that the great essential was love and righteousness. "Cease to do evil and learn to do well" crops out all through the law, prophets, and historic writings. Ordinances were instituted as an aid in calling out religious feelings, and to guide the mind to spiritual principles, thereby making more impressive the objective reality. One of these ordinances was the Seventh Day Sabbath. It was given like other holy times and seasons for man's good and could be modified at will, when it could

in a greater measure subserve the interests of the people. The ordinances aimed at righteousness, love and God-likeness. Isaiah said, “ Bring no more vain oblations ; incense is an abomination to me ; new moon and Sabbath, the calling of assemblies,—I cannot away with iniquity even your solemn meeting. . . . Wash you, make you clean, put away the evil of your doings from before my eyes; cease to do evil; learn to do well.”¹ This appears to substitute well doing for the keeping of the Sabbath : without well doing it is vain and useless. It implies the right to take away the Sabbath, if it fails to make people more righteous. The Jews have made great advances in modifying the Sabbath already. The Jubilee and the seventh year Sabbath were given by God to this peculiar people, but are these kept now by them ? Why not ? Why is the Seventh Day Sabbath kept and the seventh year not kept, when they were both given by God and with equal authority ? It is not observed now, as it is not for the best welfare of the people of the country under present conditions. So the Sabbatic years have been abolished by the Jews themselves, because more good can be accomplished without them.

Thus we see that even the Jew with all his

¹ Isa. i. 13, 16.

strictness and austerity has made great alterations in his methods and religious customs to suit varying circumstances. He has gotten far away from the Scriptural sense of the Sabbath and has adopted the custom of Christian sects. The way of keeping the Sabbath has been affected by modern influences. In olden times the conscientious Jew would not light a fire on the Sabbath Day, but now not even the strictest Jew would hesitate to do this forbidden thing. Formerly he would not make a journey from his home, but now the fourth commandment is not allowed to stand in the way of travelling, if it is found necessary. The changes are not due to any lack of spiritual interest on the part of this select race, but rather to the progressive revelation which God makes through the hearts of his faithful followers. The changes are made according to the will of God worked out by the Children of Israel. This is clear evidence that the Sabbath, so far as the Jews are concerned, can be and has been changed to correspond to the wants of society. The words to the Saturdarians, bearing on the Sabbath are applicable here. So the reader is directed to the first section of this chapter where the matter referred to is to be found.

But Christians have a day, too, on which they

rest from labor for the purpose of worshipping the true and living God. True it is on a different day, but it is as near the ancient Jewish Sabbath as that of the Jews at present. Both Jews and Christians are earnestly striving to promote the best interests of the kingdom of God. It certainly is not for the public good, to have two different days in the week for rest and worship. This would lead to the desecration of both days by the irreligious. Why not unite together in observing one day as a special religious day unto the Lord God of Israel? It would be better for the people and better for the religion to settle upon one day **and all worship on the same day.** If it is for the best good then it is the will of God. The difficulty here would be on the selection of a day. It would be literally impossible to get all Christians to accept any other day than Sunday which is the resurrection day of Christ. There is no other day suitable. No adequate reason can be given for any other, as the Jewish day is limited to one tribe of people and does not correspond to what it was in earlier times. Majorities rule in this country, so the wish of a majority of about ninety-nine one-hundredths ought to prevail with reasonable people in a matter of this kind. It is true the Jew may think that the Christian might adopt his

day, the day that "The Lord thy God brought thee out thence through a mighty hand and a stretched out arm: therefore, the Lord thy God commanded thee to keep the Sabbath Day." But what day is that? No one can tell. The Christian's worship day is as near the original Sabbath day as the present Jewish Sabbath. It is encouraging to see the Jews in some places closing up their shops on the Lord's Day, and devoting the time to divine worship. It is not unreasonable to kindly request the faithful Jew to observe the day that nearly all civilized nations hold as sacred. From the earliest history of this great people, their guiding principle was the will of God. It evidently is not the will of God to have things as they are now, for in division there is loss of energy, power and progress. What would be lost by substituting one day for another? The same number of hours would be devoted to the worship of God on either day. No one doubts that God wishes for unity in a worship day. Love is the essence of the Jews' religion, and they cannot show this love more effectually than by adopting a common day of worship, thus subserving the public good. Christ was a Jew, and Christianity was the rich, ripe fruit of Judaism. Christianity is the spiritualized part of Judaism. Christ's resurrection demonstrated the

resurrection of humanity. The day would have significance to all, and the Jews especially would not be inconsistent in meeting on that day for worship, for Christ was of their race. To-day the Jew and the Christian separately go to the house of the Lord, whether church or synagogue, for the express purpose of worshipping the God of Abraham, Isaac, and Jacob. On departing, they experience the same results. For the Jew to adopt the worship day of all Christendom is no compromise on his part as it would be a demonstration of love for humanity. It certainly would accomplish greater good. To do this would be an act of righteousness in perfect accord with the spirit and teachings of Moses and the prophets.

Concerning Christians.

Consistency coupled with zeal and devotion, is necessary for the satisfactory solution of the Sunday problem. Inconsistency is shown in various ways. Much injury has been wrought by some religious bodies observing the day in the forenoon at divine services, and spending the afternoon as if it were a holiday. It is a flagrant misconception of the day to think, that the time we spend in Church only is holy. The day from midnight till midnight is the resurrection day.

Again care should be used in allowing others the same rights that we demand for ourselves. If we put on extra trains for camp-meetings, why not allow others the same privilege for their special meetings, whatever they may be? If we allow ice cream, soft drinks, and confectionery to be sold at such religious gatherings on Sunday, why not allow others the same rights? If resolutions are adopted at religious meetings bearing on certain things on the worship day of the Christian, caution must be used not to indulge in the same things that were prohibited in others. All Christians must show that they really expect no more of others than they are willing to observe themselves. Business, travelling, excursioning, should be left till another time. The true disciple of Jesus should pause and seriously consider before indulging in those things that are questionable on the Day of the Lord. Business men who are members of Christian Churches, ought never to compel a railway company to handle their goods on the day of rest unless they are driven to it under peculiar and urgent circumstances. The faithful adherent of the Christian Church when he goes to his summer resort, will not spend the Lord's Day in driving around and other pastimes of similar sort, and totally absenting him-

self from Church. He will be the same Christian abroad that he is at home, attending divine service and ordering his conduct as though he were in his own community. The day should be used for the purpose originally intended. It is a day designed to cultivate the relations between the creature and the Creator, to bring into more harmonious feelings the Infinite Father and his children, to unite the human with the divine. No time of the Lord's Day ought to be used in devouring light and sensational literature, but instead read that which counts for morals and manhood.

Concerning the Non-Church Member.

No clear thinking person can fail to notice the benefits derived from a religion based on "love to God and love to man," as the essential principle. The opposition that has been shown to religion was not against its fundamental factor, but rather its perversion. Man is so constituted that he must have a religion of some kind to satisfy the cravings of his inner nature. A more hopeless task was never undertaken, than the attempt to destroy religion from among the human family. It is not a question of religion and no religion, but what religion; for as long as man has reason he will have a religion of some kind. As soon as

man commenced to think, he commenced to seek for the Infinite Causation of all things, from which developed all religious systems. Agnosticism no doubt exists in our midst but it is the result principally of prejudice and feeling, rather than of reason. It comes from a perversion of the reason, for as we have a limited consciousness, there must be of necessity an unlimited consciousness, which we call God. The scientist cannot commence his work without postulating the intelligibility of the universe, which implies an intelligent force back of it.

No intelligent person need be told the advantages of a religion based upon the spirit and teachings of Christ. To maintain it in its highest degree, it is reasonable and necessary, that a certain time be set apart to be devoted exclusively to religious exercises. This is one purpose of the Lord's Day. It not only gives the weary toiler rest from his labor, but puts time at his disposal for the tuning of his soul so that it may vibrate in happy harmony with that of the great Infinite. It is the stopping place in the business life of the nation. It is a day to remove the rust of the week. When we consider the keen competition of business and the tremendous strain upon the nervous system, nothing could be more justifiable

than a national rest day to turn men's minds to higher things. One day in the week affords earth's toilers time to ponder, meditate, and solve the problems of life and destiny.

The purpose of the Lord's Day is to advance the moral and spiritual welfare of the race; and as such it becomes the duty of every true citizen of our country to do the utmost in his power to maintain its observance. As it is a blessing to the country it is the duty of the true citizen to support this institution. It aims to lift mankind, purify the public morals, drive away ignorance, and assist in the faithful performance of our duties to God and to man. The Lord's Day is such an institution, and therefore all who are not members of any Church are exhorted to give their hearty co-operation for the preservation of this humanitarian and religious institution.

CHAPTER XVI.

SUNDAY AND THE CHILD.

NEVER since the dawn of civilization has the child been the subject of so much interest and study as at the present time. The world has just awoke to the great significance of child study and its bearing on anthropology, psychology, and pedagogy as well as on the whole future of the race. The child has at last been given the attention and rights to which it is entitled. The child's day has certainly dawned. Prominent educational institutions are giving special attention to child study and assign the subject an important place in their curriculum. Cities have provided parks specially for children, fully equipped with teeters, swings, horizontal bars, sand beds, etc., for juvenile recreation. Schools have introduced the kindergarten method where the children learn by play. Courts for the children, with special officers to look after the neglected or stubborn ones, have been instituted. In the Church they are receiving exceptional attention. While

many preach special sermons during the year, the second Sunday in June is generally set apart for children and is called Children's Day throughout the country. One Sunday in the year specially devoted to children for educational and religious purposes comes decidedly short of what the situation demands. There is no reason why the child should have less consideration shown to it on Sunday than the adult. Every Sunday should be a Children's Day. A few years ago the Christian's rest day was cold, barren, and uninviting to the child. It was required to maintain a solemn stillness for fear of breaking the Sabbath. The childish chatter, the hearty laugh, and the boyish whistle were all hushed at the approach of the Holy Day. Toys, games, etc., were all carefully put out of sight so as not to offend the Lord of earth and skies. The day was cold and chilly, fit only to suppress and check the nature of the child rather than cultivate and develop it. It is a day specially calculated to meet the needs of the child in tenderly touching and educating its higher nature. Sunday ought to be a day of freedom where Puritanic severity is removed and the little ones allowed the innocent use of their toys and games. As it is the home day of the parents and family, due attention and familiarity is to be

cultivated. Much of the child's activities must be entered into and directed by the parents.

Every effort should be made to make the day a special one in the minds of the children. The best wearing apparel should have the privilege of an appearance on that day. The bath-tub, finger-nails, etc., should receive more than ordinary attention. Not only ought it be made an unusual day, but one to be pleasantly looked forward to and not a day to be dreaded. This is the day of all the week when singing and music should form an important part. No other day is better suited to the sweet strains of cheerful song as the joy day of the early Christians. Free use of the whole house, including the darkened parlors, are to be allowed. Pictures form an essential element in the child's interest, therefore it is well to supply this demand. Also cutting out pictures for scrap-books, etc., forms a delightful exercise suitable to one of tender years. Picture drawing on slate or paper is usually participated in with considerable pleasure. Reading is to be a prime duty in the day's program. But as the child is unable or little inclined to do that which savors of the school task, that part must be attended to by the parents. Striking stories of the Bible, stories in religious papers, magazines, brief de-

scriptions of nature, and objects of nature, suitable books, and selections from books, may be read by the parent to the young with great profit.

The duty of attending divine service at least once on Sunday is to be encouraged. Caution here should be used not to make religion onerous or repugnant to the feelings of the child.

A walk in the midst of nature is certainly in keeping with the purpose of the day. In the earlier years of one's life nature has a peculiar interest and fascination. We should not fail to foster this spirit in every legitimate way. Every opportunity of direct communion with the beauties of nature ought to be embraced. An interesting exercise for children is the gathering and comparing of the different kinds and forms of leaves. Their youthful mind cannot fail to be impressed with the beautiful plan and design of each, also the unity of the whole. The same purpose is served by collecting together various kinds of flowers, stones, etc. The Sunday afternoon nature stroll furnishes an excellent opportunity to note and observe the difference and similarity in such familiar types of life as butterflies, birds, insects, etc. The aim to be adhered throughout is to stimulate the child's mind and soul, and produce a soul growth.

It cannot be denied that this nature recreation has a religious value in that it heightens and increases reverence for the Author of all creation. The purpose that must be constantly adhered to is not only self-development, but also respect for and obedience to the Maker of earth and skies.

CHAPTER XVII.

THE IDEAL LORD'S DAY.

A WORK of this kind would be incomplete did it not present a model Sunday for devoted Christians. Of course people situated differently could not keep it alike in all its details. However an ideal in its principal features only could be presented. It must not be forgotten that if we simply rest, we are not keeping the Lord's Day. It is a day devoted to religious uses, and if not observed this way is not observed at all.

We ought to start the day as early as any other day. It is only the force of habit that causes so many to remain in bed until the morning hours are past, thus wasting most of the forenoon forever. As it is a joy day it should be commenced in that spirit. Such exercises as singing, music, religious devotions and communion with the Author of all, are exercises that should not be left out of the day's duties. To be "in the spirit on the Lord's

Day" is the highest worship and the best observance of the day.

This is a day in which the study of the Scriptures should form an essential part of the exercises of the day. One also requires time for reflection, meditation, self examination, together with private devotion.

Attendance upon divine service on the Lord's Day is imperative upon the Christian. The inspiring environment, the touching words of truth, the helpful influences of others, and the power of the Divine Spirit on the heart in response to worship, cannot fail to ennable the soul, lighten life's cares, stimulate the hopes, produce a happier frame of mind, and transform the soul into the divine likeness. The result is better husbands, better wives, better fathers, better mothers, better children, better neighbors and better friends. Church services or preaching services are an indispensable adjunct of the Lord's Day; and no Christian can afford to miss the benefits of the public service on Sunday.

The day affords an excellent opportunity to feed and stimulate the mind by healthy devotional literature. To-day good books, magazines, and religious papers will furnish abundant material for the needs of all.

Physical exercise upon the Lord's Day is not to be entirely neglected. We cannot worship all the time. Our natures demand physical exercise every day to maintain a certain degree of healthfulness. It must not be violent, but mild and regular. Such action as will mildly stimulate the circulation of the blood, cannot be looked upon as any other than a blessing. A walk or a drive, etc., might fit us better for the beginning of the next week's work than complete cessation of action.

It is also a day in which there is an opportunity to visit the sick, the poor, and the unfortunate. It is the Lord's Day and the joy of it must be perpetuated in the lives of others, by our carrying it into the homes of the neglected and the suffering. The Master went about doing good, and that is what his followers are to do at least on that day that is specially his.

Furthermore, it is a day when we might with profit visit the library, art rooms, museums, or any other place where instruction, information, or inspiration can be gained. Surely no thinking person can visit such institutions without gaining a little help, a little joy, a little more pleasure. To the pure thinking person, such a visit certainly touches the higher self. Of course it may be

objected that he ought to be at home attending to his devotions. Human nature is so constructed that it can only endure work, or pleasure but a very limited time, without requiring change. So such diversions on Sunday all contribute to the great purpose of the day.

CHAPTER XVIII.

SUMMARY AND CONCLUSION.

SUMMARIZING the foregoing pages we have the following outline :

The holy day was an established institution in prehistoric times by peoples scattered the world over. It first originated from moon worship. Nature-worship was the earliest form of worship apart from fetishism, and the moon took precedence of all other objects of nature. The choice of the seventh day rather than the tenth as a sacred day, was due to the new phase of the moon, appearing on the average every seventh day. The four different shapes of the moon—new moon, half moon, full moon, and the reversed half moon—called out special devotions on the particular days on which they first appeared and these developed into sacred days. Ancient peoples, supposing the gods looked like themselves, identified the moon with the Great Cause because of its similarity to a

living being. Ordinary work was avoided, for fear of arousing the wrath of the patron god. Though work was prohibited, yet feasting and merry-making were felt to be perfectly legitimate, and constituted the essential feature of the day. It was an unlucky day among all primitive peoples. Bad luck occurred only when the god was angered by the ordinary work of man on that day.

All nations with whom the Hebrews came in contact observed this ancient custom. Israel from their intimate relation with the Canaanites, Babylonians, and others, fell into the way of this custom, and finally recast it into a mould of their own. In the early part of Israel's career, the holy day was observed much like that of surrounding peoples. It was kept on the seventh day of the moon, and had the spirit of an atonement day. About the middle of the ninth century before Christ, in the earliest written code of laws for Israel, there is a simple exhortation to keep the Seventh Day, especially in plowing time and harvest time. A little later another cautionary direction is given similar to the preceding. Still later, just before the Exile, the People's Code was promulgated, which requested them to keep the Sabbath because God led them out of Egypt. It is yet man's day with but little emphasis.

sis placed upon its observance. No penalty is yet attached to the violation of the Seventh Day. During the first part of the Exile, Ezekiel commands them in a law to keep the Sabbath as it is a sign between God and Israel. Lastly, the Priestly Code was given to the Jews after their return from Captivity. This Code commanded them to keep holy the Sabbath because God rested the Seventh Day from his creative work. The Jewish Sabbath was now perfected. It is no longer man's day, but rather God's day. It was now the seventh day of time instead of the seventh day of the moon, as before the Exile. It was an unqualified rest-day, rest being the essential feature of the day. No manner of work whether of man or beast was to be allowed; not even the ordinary household duty of lighting a fire was to be tolerated on the holy Sabbath. The land even had to rest in honor of God every seven years. The holy day received a new name now. It is called a Sabbath which is the Hebrew word for rest. It had no relation to the Babylon Sabatum, for that was a day to appease the anger of the gods. In this period the Sabbath for the first time had a penalty attached to its violation. It meant death to the one who transgressed the bounds of the holy day.

Before the Israelites were carried away to Babylon, the new moon was kept in the same manner as the Sabbath, but after that event, the moon lost this distinction and only the Sabbath was kept sacred.

The Sabbath continued to be hedged about with restrictions until it developed into the Rabbinical Sabbath, which was in existence in New Testament times.

The Sabbath was not to last forever. It was not designed to last longer than the other elements of the Jewish law. Almost every institution of Judaism has a "statute forever throughout your generations" attached to it as well as the Sabbath. The Passover, feast of unleavened bread, burnt offerings, oil for lamps, etc., were commanded to be observed forever. This word forever must be taken in the sense of indefinite time. The presence of a law or commandment in a decalogue does not imply its eternal validity. If they are binding forever in the "E" decalogue¹ they are also binding in the "J" decalogue,² for they were both written on tables of stone at the direction of God. Jeremiah prophesied of a time when the law should be written on the mind and heart which signified the abolition of the law. The declaration of

¹ Ex. xx. 3-17.

² Ex. xxxiv. 14-26.

Christ "Worship the Father in spirit and truth" did away forever with holy places and times. This supplemented by "My Father worketh hitherto [on the Sabbath] and I work," makes clear the position he took towards the Sabbath as a ceremonial day.

The Sabbath commandment is not a moral law for that implies a relation between human beings. Morality is determined by the nature of things, but the Sabbath is a memorial of God's rest day. If he had rested the tenth day then we would have had a tenth day Sabbath, so the seventh day rest cannot be an eternal moral principle. Christ could not say "the Sabbath was made for man," and that he was "Lord of the Sabbath" if it were an unchangeable moral law. The Sabbath law is a ceremonial law and all that was demanded of the Israelites was simply to rest.

A new dispensation was inaugurated when Christ rose from the dead and had completed his redemptive work. This was to be the reign of the Holy Spirit, in which all were to be led and guided by him in all things. All places and all times were now to be sacred. There was henceforth to be a perpetual Sabbath rest in Christ. The old Jewish Sabbath had finished its mission when Christ rose from the dead.

The resurrection day brought too much joy to be soon forgotten, so all Jews and Gentiles, honored the day, not as a sacred but as a memorial day. It was not long after Christ ascended that a great conflict arose between the Jews and the Gentiles about the keeping of the Mosaic law. A Council was finally called at Jerusalem to settle the matter. This Council met in the year A.D. 54 and consisted of the apostles and elders at Jerusalem. They decided that the Gentiles be required to observe only four things: "To abstain from meats offered to idols, from blood, from things strangled, and from fornication." The action of this Council was very important, as it liberated the Gentiles for all time to come from the bondage of the Mosaic law. Holy days or Sabbath days were not exacted of the Gentiles after this decision. The Jew could observe any one point of the law or the whole of it if he chose, but it was not officially required of him. The Gentiles continued to exclusively observe the resurrection day of Christ though work at this time was not prohibited. There was no specially sacred day in the Christian Church for some time after the Council of Jerusalem. As time passed away the memory of Christ grew dearer and the necessity of worship grew clearer, so a tendency towards a worship

day commenced to manifest itself. Towards the end of Paul's career a worship day is plainly discerned. This day has no relation to the Sabbath. It is an entirely new institution belonging to a new dispensation. Its spirit, its purpose, and its duties were different from the old Jewish Sabbath. The Lord's day cannot be called a Sabbath unless we give to the Sabbath a meaning which it did not have before.

The authority of the Lord's Day is not based on a commandment, for we are not under law now, but it is based on the WILL OF GOD. This is reflected through: (1) the apostles, (2) apostolic Church fathers and Church councils, (3) carefully sifted experience, (4) the dictates of reason. No greater authority could be furnished than that of the above fourfold testimony. The fourth commandment cannot be quoted as an authority for the Lord's Day but if modified, may be taken as a statement expressing the will of God concerning the Lord's Day.

The practice of Lord's Day keeping was made a law of the state in A.D. 321 under Constantine, though all were not required to rest from labor in the country. The first law giving complete rest from ordinary labor was made by the Council of Orleans in the year A.D. 538. The Church in time

multiplied many holy days which were put on a level with the Lord's Day. In the dark ages the obligation to observe Sunday was found in the voice of the Church. It then became a Church day in the same sense as the other holy days, which became so burdensome that they could not be kept with even a reasonable degree of reverence, so the Lord's Day was kept but little better than a week day. This produced a reaction in the direction of the Jewish Sabbath. In order to make prominent some holy days of Christianity, they were related to certain Jewish institutions. The Reformers, when they repudiated the authority of the Church and pope, had to seek for a warrant in the Bible to sustain the Lord's Day. Then the Lord's Day was identified with the Jewish Sabbath and depended on the fourth commandment for its authority. This was first pointed out by St. Bernard in the twelfth century and about the same time the term "*Christian Sabbath*" was coined and applied to Sunday. This idea was elaborated by Nicholas Bownd, and his work produced a tremendous effect in that direction. It was quickly seized upon by the reformers. The Puritans adopted and held vigorously to it, and England, Holland, and latterly America, became permeated with his views. Some Reformers still held that

the Lord's Day was a Church day and so these two lines of thought still exist on the European continent to-day, and probably account for the difference in the way in which the day is kept.

But all did not content themselves with calling the Lord's Day a Sabbath, basing it on the fourth commandment, but some went so far as to say that the Seventh Day (Saturday) was the Sabbath. The popular conception of the change of the day from the Sabbath to the Lord's Day, was not advanced till about twelve centuries after the Christian era. It is an error and misconception due to the effort to make the obligation of the Lord's Day rest upon the Bible, in contrast to the pope, instead of referring it to the will of God. Thus we have three kinds of sacred days — the Seventh Day of the Heathen characterized by a *feast*, the Seventh Day of the Hebrews characterized by a *rest* and the Seventh Day of Christians characterized by *worship*.

As the Lord's Day is a worship day the criterion of what is allowable is this: *Does it interfere with the favorable conditions of worship?* This touchstone applied to all disputed Sunday questions will leave but few if any whose propriety cannot be determined.

The state has the right to enforce Sunday law,

not indeed to make men religious by law, but to protect the right of those who have religious convictions and for the general good of the state.

Much more good will be accomplished when all denominations are united together on the same day. There is now great need of clear views on the nature and obligation of the Lord's Day and these views should be pushed with persistency.

In these extremely practical times, amid the hurry and strain of business, how needful it is to use the day purely for meditation, worship, and the cultivation of our higher nature. Our human weakness demands such a training day. As the Jewish Sabbath was a training day to lead to Christ, so the Lord's Day is a training day to lead to the perfect man. A time may come when Sunday may not be needed, for every day will be a Lord's Day, in which all will dwell fully in the spirit. If men were angels we would need no laws but as we have not attained this blessed condition, let the day be observed in a becoming way, as it was first designed to be used. It becomes the part of a Christian to set the best example of the faithful occupation of the day, letting it serve as an ideal for others. Use every means by precept and practice that will promote the object of the Lord's Day, which is to produce a spiritual and

Christlike man. Enforce the Sunday laws by public opinion, but use moderation in resorting to legal enforcement. Only use the law as a last resort, and that only when the community is practically a unit in its judgment of the justice of the case. The moral and spiritual improvement is to be constantly kept in view. Little is to be accomplished by arbitrarily forcing a community low in morals to rest on Sunday. Stir up and lift up the moral life and insist upon a due observance of the Lord's Day because of the beneficent effect upon the people. Let every effort be put forth to make it a truly Lord's Day. Ordinary work is to be put aside and the doing good and the receiving good through worship shall constitute our employment on the joyful resurrection day. Above all we are to be "in the Spirit on the Lord's Day." This is the truest worship and the most perfect fulfilment of the demands of the day. May this celestial bud soon bloom forth and inaugurate the age when all days shall be Lord's Days, and God's will be done on earth as it is in heaven.

"Blest day of God most calm, most bright,
The first and best of days ;
The laborer's rest, the saint's delight,
The day of prayer and praise."

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